THE CASE OF Lay-Communion WITH THE CHURCH of ENGLAND CONSIDERED;

And the Lawfulneſs of it ſhew'd, from the Teſtimony of above an hundred eminent *Non-conformiſts* of ſeveral Perſwaſions.

Publiſhed for the ſatisfaction of the Scrupulous, and to prevent the Sufferings which ſuch needleſly expoſe themſelves to.

The Second Edition, corrected by the Author.

LONDON,
Printed for *Richard Chiſwell*, at the *Roſe* and *Crown* in St. *Paul's* Church-Yard. M.DC.LXXXIV.

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TO THE
DISSENTERS
FROM THE
Church of England.

Dear Brethren,

YOU being at this time called upon by Authority to join in Communion with the Church, and the Laws ordered to be put in Execution against such as refuse it; It's both your Duty and Intereſt to enquire into the grounds upon which you deny Obedience to the Laws, Communion with the Church of God, and thereby expoſe our Religion to danger, and your ſelves to ſuffering. In which, unleſs the Cauſe be good, the Call clear, and the End right, it cannot bring Peace *to your ſelves, or be acceptable to God. Not bring Peace to your ſelves; For* we cannot ſuffer joyfully the ſpoiling of our Goods, the confinement of

Mr. *Mede's* Farewel Serm. on 1 *Cor.* 1. 3.

Mr. *Read's* Caſe, *p.* 4.

our Persons, the ruin of our Families, unless Conscience be able truly to say, I would have done any thing but sin against God, that I might have avoided those Sufferings from Men. *Not be acceptable to God*, to whom all are accountable for what Portion he hath intrusted them with of the things of this Life, and are not to throw away without sufficient reason; *and who has made it our Duty* to do what we can without Sin, in Obedience to that Authority which he hath set over us, (*as you are told by some in the same condition with your selves.*)

Continuat. of Morn. Exer. Ser. 4. p. 92.

Read, Ibid.

To assist Persons in this Enquiry, I have observed, that of late several of the Church of England *have undertaken the most material Points that you do question, and have handled them with that Candor and Calmness which becomes their Profession, and the gravity of the Arguments, and which may the better invite those that are willing to be satisfied, to peruse and consider them. But because Truth and Reason do too often suffer by the Prejudices we have against particular Persons; to remove, as much as may be, that Obstruction, I have in this Treatise shewed, that these Authors are not alone, but have the concurrent Testimony of the most eminent Non-conformists for them, who do generally grant, that there is nothing required in the Parochial Communion of the Church of* England, *that can be a sufficient reason*

for

for Separation from it. The sence of many of these I have here collected; and for one hundred, I could easily have produced two, if the Cause were to go by the Poll: So that if Reason or Authority will prevail, I hope that yet your Satisfaction and Recovery to the Communion of the Church, is not to be despaired of: Which God of his infinite Mercy grant, for your own and the Churches sake. Amen.

THE

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THE

THE NON-CONFORMISTS PLEA FOR Lay-Communion With the CHURCH of ENGLAND.

THE Chriſtian World is divided into two Ranks, Eccleſiaſtical and Civil, uſually known by the Names of *Clergy* and *Laity*, Miniſters and People. The Clergy, beſides the things eſſentially belonging to their Office, are, by the Laws of all well-ordered Churches in the World, ſtrictly obliged, by Declarations or Subſcriptions, or both, to own and maintain the Doctrine, Diſcipline and Conſtitution of the Church into which they are admitted. Thus in the Church of *England*, they do ſubſcribe to the Truth of the Doctrine more eſpecially contained in the thirty nine Articles, and declare that they will uſe the Forms and Rites contained in the Liturgy, and promiſe to ſubmit to the Government in its Orders. The deſign of all which

is to preſerve the Peace of the Church, and the Unity of Chriſtians, which doth much depend upon that of its Officers and Teachers.

But the Laity are under no ſuch Obligations, there being no Declarations or Subſcriptions required of them, nor any thing more than to attend upon, and joyn with the Worſhip practiſed and allowed in the Church. Thus it is in the Church of *England*, as it is acknowledged by Mr. *Baxter*, to whom when it was objected, that many Errors in Doctrine and Life were impoſed as Conditions of Communion; he replies, *What is impoſed on you as a Condition to your Communion in the Doctrine and Prayers of the Pariſh-Churches, but your actual Communion it ſelf?* In diſcourſing therefore about the Lawfulneſs of Communion with a Church, the Difference betwixt theſe two muſt be carefully obſerved, leſt the things required only of one Order of Men ſhould be thought to belo[illegible] all. It's obſerved by one, *That the Original of all Our Miſchiefs ſprung from Mens confounding the terms of Miniſterial Conformity, with thoſe of Lay-Communion with the Parochial Aſſemblies; there being much more required of the Miniſters than of the People: Private Perſons having much leſs to ſay for themſelves in abſenting from the publick Worſhip of God, tho performed by the Liturgy, than the Paſtor hath for not taking Oaths*, &c. Certainly, if this Difference were but obſerv'd, and the Caſe of Lay-Communion truly ſtated and underſtood, *the People would not be far more averſe to Communion with the Pariſh-Churches than the Nonconforming Miniſters are*, as one complains; and whatſoever they might think of the Conformity of Miniſters, *becauſe of the previous Terms required of them, they would judg what is required of the People to be lawful*, as ſome of them do. And as the Miniſters by bringing their

Defence of the Cure, part 2. *pag.* 29.

A Book licenſed by Mr. *Cranford.*

Baxter's Cure, p. 311.

Continuat. Morning Exerciſe, Serm. 4. p. 89.

Caſe

Caſe to the People's, may ſee Communion then to be lawful, and find themſelves obliged to maintain it in a private Capacity; ſo the People, by perceiving their Caſe not to be that of the the Miniſters, but widely different from it, would be induced to hold Communion with the Church, and to joyn with thoſe of their Miniſters that think it their Duty ſo to do; and are therein of the opinion of the old Non-Conformiſts that did not act *, *as if there were no middle between Separation from the Church and true Worſhip thereof, and Subſcription unto, or Practice or Approbation of all the Corruptions of the ſame.* For † *though they would not ſubſcribe to the Ceremonies, yet they were againſt Separation from God's publick Worſhip*, as one of them in the name of the reſt doth declare. So that as great a Difference as there is betwixt Preſence and Conſent, betwixt bare Communion and Approbation, betwixt the Office of the Miniſter and the Attendance of a private Perſon; ſo much is there betwixt the Caſe of Miniſterial and Lay-Communion: And therefore when we conſider the Caſe of Lay-Communion, we are only to reſpect what is required of the People, what part they are to have and exerciſe in Communion with the Church. Now what they are concerned in, are either, the Forms that are impoſed, the Geſtures they are to uſe, and the Times they are to obſerve, for the Celebration of Divine Worſhip; or, the Miniſtration, which they may be remotely ſuppos'd alſo to be concerned in.

* *Rathband's* Epiſtle to the Reader, prefixed to the grave and modeſt Confutation, &c.

† *Nichol's* plea for the Puritans.

The lawfulneſs of all which, and of all things required in Lay-Communion amongſt us, I ſhall not undertake to prove and maintain by Arguments taken from thoſe that already are in full Communion with the Church of *England*, and ſo are obliged to juſtify it; but from thoſe that in ſome things do differ from

it, who may therefore be ſuppoſed to be impartial, and whoſe Reaſons may be the more heeded as coming from themſelves, and from ſuch that are forward in other reſpects to own the Miſcarriages of the Church, as thoſe that wholly ſeparate from it.

For the better underſtanding of the Caſe, and of their Judgment in it, I ſhall conſider,

1. What Opinion the moſt eminent and ſober Non-Conformiſts have had of the Church of *England*.

2. What Opinion they have had of Communion with that Church.

3. What Opinion they have had of ſuch Practices and Uſages in that Church, as Lay-men are concerned in.

1. *What Opinion the moſt eminent and ſober Non-Conformiſts have had of the Church of* England. And that will appear in theſe two things; *Firſt*, That they owne her to be a true Church; *Secondly*, To be a Church in the main very valuable.

Firſt; They *own her to be a true Church.* Thus Mr. *Baily* ſaith of the old Non-Conformiſts, *They did always plead againſt the Corruptions of the Church of* England, *but never againſt the Truth of her Being, or the Comfort of her Communion:* And as much is affirmed of the preſent, by a grave and ſober Perſon amongſt them, *The Presbyterians generally hold the Church of* England *to be a true Church, though defective in its Order and Diſcipline.* Thus it's acknowledged in the name of the reſt, by one that undertakes their Defence, and would defend them in their Separation, *We acknowledg the Church of* England *to be a true Church, and that we are Members of the ſame viſible Church with them.* This they do not only barely aſſert, but alſo undertake to prove: This is done by the old Non-Conformiſts, in their Confutation of the *Browniſts*, who

Diſſwaſive, c. 2. p. 21.

Corbet's Diſcourſe of the Religion of *England*, p. 33.

Non-Conformiſts no Schiſmaticks, p. 13.

who thus begin, *That the Church of* England *is a true Church of Christ, and such an one, as from which whosoever wittingly and willingly separateth himself, cutteth himself off from Christ, we doubt not but the indifferent Reader may be perswaded by these Reasons following.* A grave and sober Confut. p. 1. &c. p. 57.

'We enjoy and joyn together in the use of those 'outward means, which God hath ordained in his 'Word for the gathering of a visible Church, and 'have been effectual to the unfeigned Conversion of 'many, as may appear both by the other Fruits of 'Faith, and by the Martyrdom which sundry have 'endured that were Members of our Church, *&c.*

2. 'Our whole Church maketh Profession of the 'true Faith. The Confession of our Church, toge-'ther with the Apology thereof, and those Articles of 'Religion which were agreed upon in the Convoca-'tion-House, *Anno* 1562. (whereunto every Minister 'of the Land is bound to subscribe) so far forth as they 'contain the Confession of Faith, and the Doctrine of 'the Sacraments, do prove this evidently, *&c.*

So Mr. *Ball: Wheresoever we see the Word of God truly taught and professed in Points fundamental, and the Sacraments for substance rightly administred, there is the true Church of Christ, though the Health and Soundness of it may be crazed by many Errors in Doctrine, Corruptions in the Worship of God, and Evils in the Life and Manners of Men.* As much as this is also affirmed in the Letters passed betwixt the Ministers of Old-*England* and *New-England*, *It is simply necessary to the being of a Church, that it be laid upon Christ the Foundation; which being done, the remaining of what is forbidden, or the want of what is commanded, cannot put the Society from the Title or Right of a true Church.* Friendly Tryal of the Grounds of Separat. c. 13. p. 306. A Letter of many Ministers in *Old-England* to others in *New-England*, p. 24.

And if we enquire into the Judgment of the present Non-Conformists, we shall find them likewise arguing

guing for it: Thus the Author to *Jerubbaal*, 'The 'Essentials constitutive of a true Church, are, 1. The 'Head: 2. The Body: 3. The Union that is be- 'tween them. Which three concurring in the Church 'of *England*, Christ being the professed Head, she be- 'ing Christ's professed Body, and the Catholick Faith 'being the Union-band whereby they are coupled to- 'gether, she cannot in justice be denied a true (though 'God knows far from a pure) Church.

Jerubbaal; or, the Pleader impleaded, *p.* 18, & 27.

If we should proceed in this Argument, and consider the Particulars, I might fill a Volume with Testimonies of this kind.

1. The Doctrine of the Church is universally held to be true and sound; even the *Brownists* owned it of old in their calm mood, who declare, *We testify to all Men by these Presents, That we have not forsaken any one Point of the true, ancient, Apostolick Faith professed in our Land, but hold the same Grounds of Christian Religion with them.* See more in *Baily's* Dissuasive, *cap.* 2. *p.* 20, 33. and Dr. *Stillingfleet's* Unreasonableness of Separation, Part 1. § 9. *p.* 31. The Presbyterians (if I may so call them for distinction sake) do own it. So Mr. *Corbet, The Doctrine of Faith, and Sacraments by Law established, is heartily received by the Non-conformists.* So Mr. *Baxter, As for the Doctrine of the Church of* England, *the Bishops and their Followers from the first Reformation begun by* Edw. 6. *were sound in Doctrine, adhering to the Augustan Method express'd now in the Articles and Homilies, they differ'd not in any considerable Point from those whom they called Puritans.* The like is affirmed by the Independents, *The Confession of the Church of* England, *declared in the Articles of Religion, and hereto in what is purely doctrinal, we fully embrace.*

Brownists Apol. *p.* 7. *An.* 1604.

Discourse § 21 *p.* 43.

Preface to 5 Disp. *p.* 6.

Peace-Offering, *p.* 12.

See Mr. *Baxter's* Defence of his Cure, Part 1. *p.* 64. and Part 2. *p.* 3. and *Wadsworth* in his Separation, yet no Schism, *p.* 60, 61. Mr. *Throughton's* Apology for the Non-Conformists, *cap.* 3. *p.* 106.

As

2. As to the Worſhip, they own it for the Matter and Subſtance to be good, and for Edification. So the old Non-Conformiſts, as Mr. *Hilderſham*, *There is nothing in our Aſſemblies, but we may receive profit by it*, &c. And again, *There is nothing done in God's Publick Worſhip among us, but what is done by the Inſtitution, Ordinance, and Commandment of the Lord.* So among the preſent, it is owned by both Presbyterians and Independents; by the former in the *Morning Exerciſe*, *Why may it not be ſuppoſeable, that Chriſtians may be moved by reaſonable Conſiderations to attend the publick Forms, the ſubſtantial Parts of them being thought agreeable to a Divine Inſtitution, though in ſome Circumſtantials too diſagreeable?* So it is acknowledged, That *in private Meetings the ſame Doctrine and Worſhip is uſed as in the Pariſh Churches, only ſome Circumſtances and Ceremonies omitted.* By the latter, *We know full well that we differ in nothing from the whole form of Religion eſtabliſhed in* England, *but only in ſome few things in outward Worſhip.* But I ſhall have further occaſion to treat of this under the third General.

Lecture 26. on *John*, p. 121.

Continuat. Morning *Exerciſe*, *Serm.* 4. *p.* 91.

Throughton's Apol. *p.* 104.

Peace-Offering. *p.* 17.

3. As for the Miniſtry of the Church: 1. It is acknowledged to be true, and for ſubſtance the ſame which Chriſt hath eſtabliſhed. So Mr. *Bradſhaw*, *I affirm, That the Miniſtry of our Church-Aſſemblies (howſoever it may in ſome particular parts of the Execution haply be defective in ſome Places) is, for the Subſtance thereof, that very ſame Miniſtry which Chriſt hath ſet in his Church.* This he ſpeaks, as he ſaith, of thoſe *that do ſubſcribe and conform according to the Laws of the State.* 2. That they have all things neceſſarily belonging to their Office; ſo the grave and modeſt Confutation maintains, *The preaching of the whole Truth of God's Word, and nothing but it; the Adminiſtration of the Sacraments and of Publick Prayer, as they are of all parts of the Miniſters*

Unreaſonableneſs of the *Separation*, *p.* 16.

Grave and modeſt Confutat. *p.* 282.

niſters Office preſcribed in the Word, ſo they are all appointed to our Miniſters by the Law. 3. They own, That all the Defects in it, whether in their Call or Adminiſtration, do not nullify the Office. Thus much Mr. *Bradſhaw* doth contend for, *So many of our Miniſters (who in the Book of Ordination are called Prieſts and Deacons) as in all Points concerning the ſubſtance of their Miniſtry, are qualified according to the intent of the Laws, have their Offices, Callings, Adminſtration and Maintenance, for the Subſtance thereof, ordained by Chriſt. And yet I deny not, but there may be ſome accidental Defects, or Superfluities in or about them all; yet ſuch as do not, or cannot be proved to deſtroy the Nature and Subſtance of any of them.* This is maintained at large in the Letter of the Miniſters in Old *England*, &c. *p.*86,87.

Unreaſonableneſs of Separation, *p.* 27, 37.

And the like is alſo affirmed even by thoſe of the Congregational Way; ſo the Brethren in their Apology, *The unwarrantable Power in Church-Governours did never work in any of us any other Thought, much leſs Opinion, but that the Miniſtry thereof* [of the Engliſh Churches] *was a true Miniſtry.* So Mr. *Cotton. The Power whereby the Miniſters in* England *do adminiſter the Word and Sacraments, is either ſpiritual and proper, eſſential to their Calling, or advantitious and accidental. The former they have received from Chriſt*, &c. *The latter from the Patron who preſents, or the Biſhop who ordains*, &c. Whoever has a mind to ſee their Ordination defended, may conſult *Jus Divinum Miniſterii Evangelici*, part 2, *p.* 12, 16, 17, 25, *&c. Jus Divinum Regim. Eccleſ.* p. 264, *&c. Cawdry's* Independency a great Schiſm, *pag.* 116. and his Defence of it, *pag.* 35, 37.

Apologet. Narration. *p.* 6.

Cotton's Infant Baptiſm, *p.* 181.

Thus far therefore we ſee how far it is agreed, that the Church of *England* is a true Church in its Doctrine, Worſhip and Miniſtry. But when we come to

to consider what the Church is they own thus to be true, there we shall find that they do differ. The Presbyterians generally own a National Church, and have writ much in the behalf of it, as may be seen in the Books quoted in the * Margin. Others look upon it as a prudential thing, and what may lawfully be complied with; So Mr. *Tombs*, ‖ *It is no more against the Gospel to term the Believers of* England, *the Church of* England, *than it is to term Believers throughout the World, the Catholick Church; nor is it more unfit for us to term our selves Members of the Catholick Church; nor is there need to shew any Institution of our Lord, more for the one than the other.*

* *Jus Divinum Ministr. Evang.* p. 12, &c. *Brinsly's* Church-remedy, p. 41, 42. *Cawdry* Independ. a great Schism, p. 60, 89, 172.

‖ *Theodulia*, or just Defence, § 15, 16. Preface, &c. 9. § 3.

But those that will not own it to be a true Church in respect of such a Constitution, or that speak doubtfully of it, do yet assert as much of the Parish Churches. It's acknowledged by all, that the Distribution into Parishes is not of Divine but Humane Institution; but withal, its thought by some * agreeable to the reason of the thing, and somewhat favoured by Scripture, and by Experience has been found to be of such Convenience, Advantage, and Security to Religion, that Mr. *Baxter* hath more than once said: † *I doubt not, but he that will preserve Religion here in its due Advantages, must endeavour to preserve the Soundness, Concord and Honour of the Parish-Churches.* And Mr. *Corbet* saith, ‖ That *the nullifying and treading down the Parish-Churches is a Popish Design.* But whatever Opinion others may have of that Form, yet, all of one sort and another, agree that the Churches so called, are, or may be true Churches. This was the general Opinion of the old Non-Conformists. Thus saith a late * Writer, who, though he is unwilling to grant that they did own the National Church to be a true Church, yet doth admit (as he needs must at least)

* *Crofton's* Reformation not Separation, p. 10. and *Bethshemesh* clouded, p. 101, &c. *Cawdrey's* Independ. a great Schism, p. 132, &c. Church-Reformation, p. 42.

† Mr. *Baxter's* Plea for Peace, Epist. Serm. on *Gal.* 6. 10. p. 24.

Defence, p. 21. par. 1. p. 36.

‖ Mr. *Corbet's* Account of the Principles, &c. of several Non-Conformists, p. 26.

* *Troughton's* Apol. p. 103.

that

that *they did own the ſeveral Pariſhes, or Congregations in* England *to be true Churches, both in reſpect of their Conſtitution, and alſo in reſpect of their Doctrine and Worſhip; and that there were in them no ſuch intolerable Corruptions, as that all Chriſtians ſhould fly from them.* And even thoſe that were in other reſpects oppoſite enough to the Church, did ſo declare. *It was,* ſaith Mr. *Baxter, the Pariſh Churches that had the Liturgy, which Mr.* H. Jacob, *the Father of the Congregational Party, wrote for Communion with, againſt* Fr. Johnſon, *and in reſpect to which, he called them Separatiſts, againſt whom he wrote. The ſame I may ſay of Mr.* Bradſhaw, *Dr.* Ames, *and other Non-conformiſts, whom the Congregational Brethren think were favourable to their way.*

Defence of his Cure, part 2. p. 178. V. Letter of Miniſters of Old *England* to New, p. 49.

And if you will hearken to the aboveſaid Apologiſt, he ſaith again, and again, That *the general Sence of the preſent Non-conformiſts, both Miniſters and People, is, that the Pariſhes of* England *generally are true Churches, both as to the Matter of them, the People being Chriſtians; and as to the form, their Miniſters being true Miniſters, ſuch as for their Doctrine and Manners deſerve not to be degraded.* But leſt he ſhould be thought to incline to one ſide, I ſhall produce the Teſtimony of ſuch as are of the Congregational Way. As for thoſe of *New-England,* Mr. *Baxter* doth ſay, That *their own Expreſſions ſignify, that they take the Engliſh Pariſhes, that have godly Miniſters, for true Churches, though faulty.* Mr. *Cotton* profeſſeth, that *Robinſon's denial of the Pariſhional Churches to be true Churches, was never received into any Hearts amongſt them;* and otherwhere ſaith, *We dare not deny to bleſs the Womb that bare us, and the Papes that gave us ſuck.*

Apol. c. 4. p. 117.

Defence of his Cure, part 2 p. 177.

Way cleared, p. 8.

His Letter, p. 3. printed 1641.

The five Diſſenting Brethren do declare, * *We have this ſincere Profeſſion to make before God and the World, that all the Conſcience of the Defilements in the Church*

* Apologet. Narr.

V. *Hooker's* Survey, Pref. and part 1, p. 47.

of

of England, *&c. did never work in us any other Thought, much less Opinion, but that Multitudes of the Assemblies and Parochial Congregations thereof, were the true Churches and Body of Christ.* To come nearer, Dr. *T. Goodwin* doth condemn it as an Error in those *who hold particular Churches (those you call Parish-Churches) to be no true Churches of Christ, and their Ministers to be no true Ministers, and upon that Ground forbear all Church-Communion with them in hearing, or in any other Ordinance,* &c. and saith, *I acquitted my self* [before] *from this, and my Brethren in the Ministry.* On the *Ephes.* p. 477, 488, 489.

But the Church of *England* is not only thus acknowledged a true Church, but hath been also looked upon as the most valuable in the World; whether we consider the Church it self, or those that minister in it. The Church it self, of which the Authors of the grave and modest Confutation thus write: *All the known Churches in the World acknowledg our Church for their Sister, and give unto us the Right-hand of Fellowship,* &c. Pag. 6. Dr. *Goodwin* saith, *If we should not acknowledg these Churches so stated* [*i. e.* Parish-Churches] *to be the true Churches of Christ, and their Ministers true Ministers, and their Order such, and hold Communion with them too in the Sence spoken of, we must acknowledg no Church in all the Reformed Churches,* &c. *for they are all as full of Mixtures as ours.* Ibid. And Mr. *J. Goodwin* saith, *that there was more of the Truth and Power of Religion in* England, *under the late Prelatical Government, than in all the Reformed Churches in the World besides.* *Sion* College visited. If we would have a Character of the Ministry of the Church of *England*, as it was then, Mr. *Bradshaw* gives it, *Our Churches are not inferiour for number of able Men, yea, and painful Ministers, to any of the Reformed Churches of Christ in foreign Parts,* &c. And certainly the Number of such is much advanced since Unreasonableness of the Separat. *p.* 97.

his time. But I cannot say more of this Subject, than I find in a Page or two of an Author I must frequently use, to which I refer the Reader.

Mr. *Baxter's* Cure of Church Divisions, *Dir.* 56. *p.* 363.

Before I proceed, I shall only make this Inference from what hath been said; That if the Church of *England* be a true Church, the Churches true Churches, the Ministry a true Ministry, the Doctrine sound and Orthodox, the Worship in the main good and allowable, and the Defects such as render not the Ordinances unacceptable to God, and ineffectual to us; I think there is much said towards the proving Communion with that Church lawful, and to justify those that do joyn in it. Which brings to the second General, which is to consider:

Sect. II.

II. What Opinion the sober and eminent Nonconformists have of Communion with the Church of *England*. And they generally hold,

1. That they are not totally to separate from it; this follows from the former, and must be own'd by all them that hold she is a true Church: for to own it to be such, and yet to separate totally from it, would be to own and disown it at the same time: So say the Members of the Assembly of Divines, *Thus to depart from true Churches, is not to hold Communion with them as such, but rather by departing to declare them not to be such.* And saith Mr. *Baxter*, *Nothing will warrant us to separate from a Church as no Church* [which yet is the case in total Separation] *but the want of something essential to a Church:* But if the Church have all things essential to it, it is a true Church, and not to be separated from. When the Church of *Rome* is called a true Church, it's understood in a Metaphysical or Natural Sence; *as a Thief is a true Man; and the Devil himself, though the Father*

Papers for Accommodation, *p.* 47.

Reasons for the Christian Relig. *p.* 464.

V. Annotations on the Apologet. Nar. *p.* 17.

ther of Lies, is a true Spirit: But withal she is a false Church (as Mr. *Brinsly* saith from Bishop *Hall*) *an Heretical, Apostatical, Antichristian Synagogue:* And so to separate from her is a Duty. But when the Church of *England* is said to be a true Church, or the Parochial Churches true Churches, it's in a moral Sence, as they are sound Churches, which may safely be communicated with. Thus doth Dr. *Bryan* make the Opposition: *The Church of* Rome *is a part of the universal visible Church of Christians, so far as they profess Christianity, and acknowledg Christ their Head; but it is the visible Society of Traiterous Usurpers, so far as they profess the Pope to be their Head,* &c. *From this Church therefore, which is Spiritual* Babylon, *God's People are bound to separate,* &c. *but not from Churches which have made Separation from* Rome, *as the reformed Protestant Churches in* France, *and these of* Great Britain *have done, in whose Congregations is found Truth of Doctrine, a lawful Ministry, and a People professing the true Religion, submitting to, and joyning together in the true Worship of God.* Such a Separation would (as has been said) unchurch it. This would be to deny, Christ holds Communion with it, or to deny Communion with a Church, with which Christ holds Communion, contrary to a Principle that is, I think, universally maintained. 'The Error of these 'Men, saith Mr. *Brightman* *, is full of Evil, who 'do in such a manner, make a Departure from this 'Church [by total Separation] as if Christ were 'quite banished from hence, and that there could be 'no hope of Salvation to those that abide there. Let 'these Men consider, that Christ is here feasting with 'his Members; will they be ashamed to sit at Meat 'there, where Christ is not ashamed to sit? Further, this would be a notorious Schism; so the old Non-conformists

Arraignment of Schism, p. 16.

Dwelling with God, Serm. 6. p. 289, 291.

* On Rev. c. 3. V. *Jenkin* on *Jude*, v. 19. *Allen Vindicia Pietatis*, second part, p. 123. Vindication of Presbyterian Government, p. 130. *Cotton on John*, p. 156.

conformists conclude, * *Because we have a true Church, consisting of a lawful Ministry, and a faithful People, therefore they cannot separate themselves from us, but they must needs incur the most shameful and odious Reproach of manifest Schism*; *for what is that*, saith another, † *but a total Separation from a true Church?* This, lastly, would *not diminish, but much increase the Fault of the Separation.* As another saith; ‖ *For it is a greater Sin to depart from a Church, which I profess to be true, and whose Ministry I acknowledg to be saving, than from a Church which I conceive to be false, and whose Ministers I take to have no Calling from God, nor any Blessing from his Hand.* This therefore is their avow'd Principle, That total Separation from the Church is unlawful: And this the old Non-conformists did generally hold and maintain against the *Browniſts*; * and the Dissenting Brethren did declare on their part, † *We have always professed, and that in those times when the Churches of* England *were the most, either actually over-spread with Defilements, or in the greatest Danger thereof*, &c. *that we both did, and would hold Communion with them as the Churches of Christ.* And amongst the present Non-conformists, several have writ for Communion with the Church against those that separate from it, and have in Print declared it to be their Duty and Practice. So Mr. *Baxter*, ‖ *I constantly joyn in my Parish-Church in Liturgy and Sacrament.* It's said of Mr. *Joseph Allen*, * That *he as frequently attended on the Publick Worship, as his Opportunities and Strength permitted:* † Of Mr. *Brinsley*, that he ordinarily attended on the Publick Worship. Dr. *Collins* saith as much of himself. ‖ Mr. *Lye* in his Farewell Sermon doth advise his People to 'attend 'the Publick Worship of God, to hear the best they 'could, and not to separate, but to do as the old

'Puritans

* Grave Confut. *p.* 57. *Cawdrey's* Independency further proved, *p.* 136.
† *Brinsly's* Arraignment, *p.* 15, 24, 44.
‖ *Baily's* Dissuasive, *c.* 6. *p.* 104.

* Ames's *Puritanismus Angl.* V. *Parker* on the Cross, part 2. *c.* 91. § 21. *Bax.* Defence, *p.* 55.
† Apologet. Nar. *p.* 6.

‖ Sacril. desert. *p.* 75.
* The Life of Mr. *J. Allen*, p. 111.
† The Doctrine of Schism, *p.* 64.
‖ Reasonable Account, *&c.*

'Puritans did thirty Years before. Mr. *Cradacot* in his Farewel Sermon profeſſeth, That *if that Pulpit was his dying Bed, he would earneſtly perſwade them to have a care of total Separation from the Publick Worſhip of God.* Mr. *Hickman* freely declares, *I profeſs where-ever I come, I make it my Buſineſs to reconcile People to the Publick Aſſemblies, my Conſcience would fly in my Face if I ſhould do otherwiſe.* And Mr. *Corbet*, as he did hold Communion with the Church of *England*, ſo ſaith, * That *the Presbyterians generally frequent the Worſhip of God in the Publick † Aſſemblies.* It's evident then that it is their Principle, and we may charitably believe it is their Practice in Conformity to it. * Thus Mr. *Corbet* declares for himſelf. 'I own Pariſh-Churches, having a competent 'Miniſter, and a number of credible Profeſſors of 'Chriſtianity, for true Churches, and the Worſhip 'therein performed, as well in Common-Prayer as 'in the Preaching of the Word, to be in the main 'ſound, and good for the Subſtance or Matter thereof: 'And I may not diſown the ſame in my Practice by a 'total neglect thereof, for my Judgment and Practice 'ought to be concordant. And if theſe two, Judgment and Practice, be not concordant, it would be impoſſible to convince Men that they are in earneſt, or that they do believe themſelves, while they declare againſt Separation, and yet do not keep it up. Thoſe good Men therefore were aware of this, who met a little after the Plague and Fire, to conſider (ſaith Mr. *Baxter*) *whether our actual Forbearance to joyn with the Pariſh-Churches in the Sacrament* [and much more if it was total] *might not tend to deceive Men, and make them believe that we were for Separation from them, and took their Communion to be unlawful: And upon the Reaſons given in, they agreed ſuch Communion*

Bonaſus vapulans, p. 113.

* Account of the Principles of the Non-conformiſts, p. 26.
† Diſcourſe of the Religion, &c. p. 33.
V. Mr. *Read's* Caſe, p. 15.
* Non-conformiſts Plea for Lay-Communion, p. 1.

Non-conformiſts Plea for Peace, §. 17. p. 240.

to

to be lawful and meet, when it would not do more Harm than Good; that is, they agreed that it was lawful in it self.

2. They hold that they are not to separate further from such a true Church, than the things that they separate for, are unlawful, or are conceived so to be; that is, that they ought to go as far as they can, and do what lawfully they may towards Communion with it. For they declare, * That *to joyn in nothing, because they cannot joyn in all things, is a dividing Practice*, and not to do what they can do in that case, is Schism; for then the Separation is rash and unjust. † Therefore if the Ministerial Communion be thought unlawful, and the Lay-Communion lawful, the Unlawfulness of the former doth not bar a Person from joyning in the latter. 'The denying of Assent and 'Consent to all and every thing contained in the 'Book of Common-Prayer, doth not gainsay the 'Lawfulness of partaking in that Worship, it being sound for the substance in the main, *&c.* * as a judicious Person hath observed. This was the Case generally of the old Non-conformists, who notwithstanding their Exclusion from their Publick Ministry, held full Communion with the Church of *England*. We are told by a good Hand, 'That as 'heretofore Mr. *Parker*, Mr. *Knewstubs*, Mr. *Udal*, &c. 'and the many Scores suspended in Queen *Elizabeth*, 'and King *James*'s Reign: So also of later times, 'Mr. *Dod*, Mr. *Cleaver*, &c. were utterly against 'even Semi-Separation; *i. e.* against absenting themselves from the Prayers and the Lord's Supper. So it's affirmed of them by Mr. *Ball*, *They have evermore condemned voluntary Separation from the Congregations and Assemblies, or negligent frequenting of those Publick Prayers.* And * some of them earnestly pres the

* *Burrough's* Irenic. *p.* 182.

† Vindication of Presbyter. Governm. *Brinsly's* Arraignm. *p.* 16, 32.

* *Corbet's* Plea for Lay-Communion, *&c.* p. 2.

Irenicum, by *Discipulus de tempore, Junior, alias* M. *Newcomen*, Epist. to the Reader. Friendly Tryal, *c.* 7. *p.* 121.

* *Hildersham* Lect on *John.* *R. Rogers's* 7 Treatises, Tr. 7. *c.* 4. *p.* 224.

the People to prefer the publick Service before the private, and to come to the beginning of the Prayers, as an help to ſtir up God's Graces, *&c.* And others did both receive the Sacrament, and exhort others ſo to do, as I ſhall afterwards ſhew. 2. Again, if in Lay-Communion any thing is thought to be unlawful, that is no reaſon againſt the things that are lawful: This was the Caſe *of many of the godly and learned Non-conformiſts in the laſt Age*, as we are told, *that were perſwaded in their Conſciences, that they could not hold Communion with the Church of* England, *in receiving the Sacrament kneeling, without Sin; yet did they not ſeparate from her. Indeed in that particular Act they withdrew, but yet ſo, as they held Communion with her in the reſt.* And thus much is owned by thoſe of the preſent Age, as one declares. 'The Church of *England* being a true Church (ſo that a total Separation from her is unwarrantable) therefore Communion with her in all parts of real ſolemn Worſhip, wherein I may joyn with her, without either Let or Sin, is a Duty. So another ſaith of them; *They are ready and deſirous to return to a full Union with the Pariſhes, when ever the Obſtacles ſhall be removed.* And again, *They hold Communion with the Pariſhes, not only in Faith and Doctrine, but alſo in Acts of Worſhip, where they think they can lawfully do it.* This thoſe of the Congregational-Way do alſo accord to, that they ought in all lawful things to communicate with the Churches of *England*; not only in Obedience to the Magiſtrate (in which caſe they alſo acknowledg it to be their Duty as well as others) but alſo as they are true Churches; and therefore plead for the Lawfulneſs of hearing the eſtabliſhed Miniſtry, and undertake to anſwer the Objections brought againſt it, whether taken from the Miniſters Ordination,

Vindicat. of the Presbyt. Govern. *p.* 135.

Jerubbaal, p. 28, 30.

Throughton's Apol. *p.* 167.

Mr. *Nye's* Caſe of great and preſent uſe, *p.* 4, and 5. Mr. *Read's* Caſe, *p.* 14.

tion, * or Lives, or the Church in which they are Ministers, &c. as you may find them in Mr. *Robinson*'s Plea for it of old, and Mr. *Nye*'s of late, as they are printed together. Upon the Consideration of which, the latter of these thus concludes. 'In most 'of the Misperswasions of these latter Times, by 'which Mens Minds have been corrupted; I find, 'in whatsoever they differ one from another, yet in 'this they agree, That *it's unlawful to hear in publick*; 'which I am perswaded is one constant Design of Sa-'tan in the variety of ways of Religion he hath set 'on Foot by Jesuits amongst us. Let us therefore 'be the more aware of whatsoever tends that way. Of this Opinion also is Mr. *Tombs* (though he continued an Anabaptist) who has writ a whole Book to defend the hearing of the present Ministers of *England*, and towards the close of the Work hath given forty additional Reasons for it, and in opposition to those he writes against doth affirm; *Sure if the Church be called Mount* Sion *from the preaching of the Gospel, the Assemblies of* England *may be called* Sion, *Christ's Candlesticks, and Garden, as well as any Christians in the World.* I shall conclude this with what Mr. *Robinson* saith in this Case, *viz. For my self thus I believe, with my Heart before God, and profess with my Tongue, and have before the World, that I have one and the same Faith, Spirit, Baptism and Lord, which I had in the Church of* England, *and none other; that I esteem so many in that Church, of what State or Order soever, as are truly Partakers of that Faith (as I account thousands to be) for my Christian Brethren, and my self a Fellow-Member with them, of that one Mystical Body of Christ, scattered far and wide throughout the World: that I have always in Spirit and Affection, all Christian Fellowship and Communion with them, and*

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* *Burrough's Irenic.* p. 183. Lawfulness of hearing the publick Ministers of the Church of *England.* *Nye*'s Case, *p.* 24, 25.

Theodulia; Or, a just Defence of Hearing, &c. c. 10. § 15. p. 369. c. 9. § 8. p. 319.

Treatise of the Lawfulness of Hearing, &c. p. *ult.*

am most ready in all outward Actions and Exercises of Religion, lawful and lawfully done, to express the same: And withal, that I am perswaded, the hearing of the Word of God there preached, in the manner and upon the grounds formerly mentioned, both lawful, and upon occasion necessary for me and all true Christians, withdrawing from that Hierarchical Order of Church-Government and Ministry, and the uniting in the Order and Ordinances instituted by Christ. Thus far he.

From what hath been said upon this Head we may observe, That though these Reverend Persons do go upon different Reasons, according to the Principles they espouse, they agree not in the Constitution of Churches, *&c.* yet they all agree that the Parochial Churches are or may be (as I have observed before) true Churches of Christ, that Communion with such Churches is lawful, and that we are to go as far as we can toward Communion with them. Though they differ about the Notion of Hearing, as whether it be an Act of Communion, and about the Call of those they hear, yet they all agree in the Lawfulness of it. And therefore to separate wholly in this Ordinance, and from the Parochial Churches as no Churches, are equally condemned by all.

3. They hold, that they are not to separate from a Church for unlawful things, if the things accounted unlawful, are not of so heinous a Nature as to unchurch a Church, and affect the Vitals of Religion, or are not imposed as necessary Terms of Communion.

1. If the Corruptions are such as do not unchurch a Church, or affect the vital Parts of Religion. So saith Mr. *Tombs*, 'Not every, nor many Corruptions of some kind do unchurch, there being many 'in Faith, Worship and Conversation in the Churches of

Theodulia. Answer to Preface, § 23. *p.* 47, 48.

Aid. Blake's Vindicia Fœd. c. 31. p. 229, &c.

'of *Corinth*, and some of the seven Churches of *Asia*, 'who yet were Golden Candlesticks, amidst whom 'Christ did walk. But such general, avowed, unrepented of Errors in Faith, as overthrow the Foundation of Christian Faith; to wit, Christ the only 'Mediator betwixt God and Man, and Salvation by 'him, Corruptions of Worship by Idolatry, in Life 'by evil Manners, as are utterly inconsistent with 'Christianity, till which in whole or in part they 'are not unchurched. For till then the Corruptions are tolerable, and so afford no just reason to dissolve the Church, or to depart from it. So Mr. *Brinsly*:

Arraignment of Schism, p. 50.

'Suppose some just Grievances may be found among 'us, yet are they tolerable? If so, then is Separation 'on this ground intolerable, unwarrantable: in as 'much as it ought not to be, but upon a very great 'and weighty Cause, and that when there is no Remedy. So Mr. *Noyes*:

Temple measured, p. 78.

'Private Brethren may not 'separate from Churches, or Church-Ordinances; 'which are not fundamentally defective, neither in 'Doctrine or Manners, Heresy or Prophaneness. To all which add the Testimony of Dr. *Owen*, and Mr. *Cotton*. The former asserts,

Evangelical Love, p. 76.

'That many Errors in 'Doctrine, disorders in sacred Administrations, irregular walking in Conversation, with neglect and 'abuse of Discipline in Rulers, may fall out in 'some Churches, and yet not evacuate their Church-'state, or give sufficient warrant to leave their Communion, and separate from them. The latter saith,

Expos. on 1. Epist. John, p. 156.

'Unless you find in the Church, Blasphemy, or Idolatry, or Persecution [*i. e.* such as forces them to leave 'the Communion] there is no just Ground of Separation. This is universally own'd. But if any one should yet continue unconvinced, let him but peruse the Catalogue of the Faults of nine Churches in Scripture,

ture, collected by Mr. *Baxter*, and I perswade my self he will think the Conclusion inferr'd from it to be just and reasonable. *Observe*, saith he, *that no one Member is in all these Scriptures, or any other, commanded to come out and separate from any of all these Churches, as if their Communion in Worship were unlawful. And therefore before you separate from any, as judging Communion with them unlawful, be sure that you bring greater Reasons for it than any of these recited were.* Cure of Church Divisions, *Dir.* 5. *p.* 40, &c.

2. They are not to separate, if the Corruptions are not so made the Conditions of Communion, that they must necessarily and unavoidably communicate in them. Mr. *Vines* speaks plainly to both of these. 'The Church may be corrupted many ways, in Doctrine, Ordinances, Worship, *&c.* And there are 'degrees of this Corruption; the Doctrine in some 'remote Points, the Worship in some Rituals of Man's 'Invention or Custom. How many Churches do 'we find thus corrupted, and yet no Separation of 'Christ from the Jewish Church, nor any Command-'ment to the Godly of *Corinth*, &c. to separate. 'I must in such a Case avoid the Corruption, hold the 'Communion——. But if Corruptions invade the 'Fundamentals, the Foundation of Doctrine is de-'stroyed, the Worship is become idolatrous; and 'what is above all, if the Church impose such Laws 'of her Communion as there is a necessity of doing 'or approving things unlawful, in that Case, *Come 'out of Babylon*. The Churches of Protestants so se-'parated from *Rome*. On the Sacrament, *p.* 239.

But if the things be not of so heinous a Nature, nor thus strictly required, then Communion with a Church under Defects is lawful, and may be a Duty. So saith Mr. *Corbet*, in the name of the present Nonconfor-

Account of the Principles of *N. C.* p. 8. and Discourse of Relig. § 16. *p.* 33.

conformists, *We hold not our selves obliged to forsake a true Church, as no Church, for the Corruptions and Disorders found therein, or to separate from its Worship for the tolerable Faults thereof, while our personal Profession of some Error, or Practice of some Evil is not required as the Terms of our Communion.* And Mr. *Burroughs* himself doth grant as much and more; for he saith,

Irenicum, c. 23. p. 162, 163.

'Where these Causes are not, [*viz.* the being constrained to profess, believe or practise contrary to the Rule of Faith, or being deprived of Means altogether necessary, or most expedient to Salvation] 'but Men may communicate without Sin, professing 'the Truth, and enjoy all Ordinances, as the Free-'men of Christ: Men must not separate from a 'Church, tho there be Corruption in it, to gather 'into a new Church, which may be more pure, and 'in some respects more comfortable. And as tho such Corruptions should be imposed as Terms of Communion, yet if not actually imposed upon us, *our communicating in the true part of God's Worship is never the worse for the said Imposition, as long as we do not communicate in those Corruptions*, as Mr. *Bradshaw* doth argue: So though they should be imposed, and be unavoidable to all that are in Communion, that is not a sufficient Reason for a total Separation, as it is also own'd; for saith one, *When the Corruptions of a Church are such as that one cannot communicate with her without Sin unavoidably, that seems to me to be a just Ground, though not of a Positive, yet of a Negative; though not of a total, yet of a partial Separation*; i. e. it may be a just Ground for the lesser, but is not so for the greater.

Unreasonableness of the Separation, *p.* 103.

Jerubbaal, p. 12.

Supposing then the Corruptions in a Church not to be of an heinous Nature, not respecting the Fundamentals of Religion; supposing again they are not necessarily imposed and unavoidable, then Separation for

for the ſake of ſuch is unwarrantable. But to make this the more uncontroulably evident, I ſhall conſider the Corruptions, as they reſpect Worſhip, or Diſcipline. In Worſhip, I ſhall conſider the Defects of it in it ſelf, in the Miniſtration, the Miniſters, and thoſe that joyn with it, and ſhew that theſe do not diſoblige from Communion in it, and Attendance upon it.

1. The Defects of Worſhip, if not eſſential, are conſiſtent with Communion, and no juſt Reaſon for withdrawing from it. This the *Browniſts* did acknowledg with ſome Qualification. 'Neither count 'we it lawful for any Member to forſake the Fellow-'ſhip of the Church, for Blemiſhes and Imperfecti-'ons, which every one, according to his Calling, 'ſhould ſtudiouſly ſeek to cure, *&c.* So Mr. *Cotton*, 'Suppoſe there were, and are ſundry Abuſes in the 'Church, yet it was no ſafe Ground of Separation. 'When the Sons of *Eli* corrupted the Sacrifices of God, 'their Sin was great, yet it was the ſin of the People 'to ſeparate and abhor. Thus a Reverend Perſon, in his Farewel Sermon doth rightly inſtruct his Auditors: 'A means to hold faſt what you have re-'ceived, is diligent Attendance on the publick Ordi-'nances and Worſhip of God, if and when you can 'enjoy them in any meaſure according to God's Will, 'though not altogether in the manner you deſire, and 'they ſhould be adminiſtred in, *&c.* Though I dare 'not adviſe you to joyn in any thing that is in it ſelf, 'or in your Judgment evil, till you be ſatisfied about 'it; yet I muſt adviſe you to take heed of Separation 'from the Church, or from what is good, and God's 'own Ordinance, *&c.* For the fuller Proof of which, it may not be amiſs to produce the ſeveral Arguments uſed by them in Confirmation of this Truth. As,

Apol. *p.* 7.

Expoſit. on 1 Epiſt. *John*, p. 157.

England's Remembrance Serm. 2. *p.* 38.

Firſt,

Arg. 1. *First*, To break off Communion, or to refuse it for such Defects, would be to look after a greater Perfection than this present State will admit of. So the Confession of Faith, Art. 36. *Brownists* do declare, *None is to separate from a Church rightly gathered and established, for Faults and Corruptions, which may, and, so long as the Church consisteth of mortal Men, will fall out and arise among them.* And Comment on *Jude*, v. 19. Mr. *Jenkins* argues upon this Principle. 'Must not 'he, who will forbear Communion with a Church till 'it be altogether freed from Mixtures, tarry till the 'day of Judgment, till when we have no pro-'mise that Christ will gather out of his Church what-'soever doth offend? This was it that amongst other Reasons conquer'd the Prejudices of that good Man His Life, p. iii. Mr. *J. Allen*, and kept him from Separation, of which we have this Account. 'He knew of how great Mo-'ment it was that the publick Worship of God should 'be maintained, and that its Assemblies should 'not be relinquished, though some of its Administra-'tions did not clearly approve themselves unto him; 'because upon the account of some Imperfections and 'Pollutions in them, supposed, or real, to withdraw 'Communion, is evidently to suppose our selves join'd 'before our time to the heavenly Assembly, or to have 'found such an one upon Earth exempt from all 'Mixtures and Imperfections of Worshippers and 'Worship. The want of this prudent Consideration makes many to expect more than can be reasonably expected, and to look upon every Defect or Corruption as intolerable; to prevent which, therefore Mr. *Baxter* doth give this Advice to his Brethren. *Teach them to know that all Men are imperfect and faulty, and so is all Men's Worship of God; and that he that will not communicate with faulty Worship, must renounce Communion with all the World, and all with him.*

Secondly,

Secondly, They argue, our Saviour and the Apoſtles did not ſeparate from defective Churches and Worſhip, but communicated in it notwithſtanding the Corruptions, and therefore it's not unlawful for others ſo to do. *No doubt it was written for our Inſtruction*, (ſaith one in a Farewel-Sermon) *our Lord Jeſus Chriſt (who was as zealous for Purity in God's Worſhip, as much againſt corrupt Mixtures of Mens Inventions therein, as any can pretend to be) uſed to attend on the Publick Worſhip in his time, notwithſtanding the many Corruptions brought into it. That he went into their Aſſemblies not to joyn in any Worſhip, but only to bear witneſs againſt their Corruptions, is no where written; but rather the contrary is held forth in Scripture, when he acknowledgeth himſelf a Member of the Church of the Jews, approves of, and juſtifies their Worſhip, as right for ſubſtance, that Salvation might be attained therein, which he denies to be attainable in any other Worſhip*, John 4. 22. *We know (including himſelf amongſt thoſe that worſhipped God aright) what we worſhip, for Salvation is of the Jews.* This is ſufficiently proved by many, that Chriſt did communicate with the Jewiſh Church, and is granted as well by thoſe of the Congregational, as † Presbyterial Way: And yet Doctrine and Diſcipline, and Worſhip were much corrupted, of which Mr. *Hilderſham* doth give a ‖ Specimen, but eſpecially Dr. * *Brian*; 'There were 'many great Corruptions in the Church of the Jews 'in Chriſt's time, the Prieſts and Teachers were ig-'norant and wicked, and had a corrupt and unlawful 'entrance into their Calling; and the People were 'like to the Prieſts, generally notoriouſly and obſtinate-'ly ungodly; and the Worſhip uſed in that Church 'was wofully corrupt; many ſuperſtitious Ceremo-'nies, the Obſervation whereof were more ſtrictly

Arg. 2.

England's Remembrancer, Serm. 4. p. 94, 95.

* *Bali's* Tryal, p. 132.

† The Platform of Diſcipline in *New-England*, c. 14. § 8.

‖ Lect. 35 on *John*, p. 165, 166.

* Dwelling with God, p. 294.

'urged, than the Commandments and Ordinances 'of God; the Temple made a Den of Thieves, the 'Diſcipline and Cenſures ſhamefully abuſed, the 'Doctrine was corrupt in many Points; yet the 'Word tells you, Chriſt (whoſe Example it binds 'you to follow, and you profeſs your ſelves Followers 'of him in all imitable things) made no Separation 'from this Church, profeſſed himſelf a Memeber of it, 'was by Circumciſion incorporated a Member, re-'ceived Baptiſm in a Congregation of that People, 'was a Hearer of their common Service and their 'Teachers, allowing and commanding his Diſciples 'to hear them, communicated in the Paſſover with 'the People and the Prieſts: No more did his Apoſtles 'make Separation from this Church after his Aſcenſi-'on, till their day had its Period, *&c.* By their Ex-'ample it appears, that till God hath forſaken a Ibid. 'Church, no Man may forſake it, *&c.* So that we conclude from hence with Mr. *Hilderſham*: 'Thoſe 'Aſſemblies that enjoy the Word and Doctrine of 'Salvation, though they have many Corruptions re-'maining in them, are to be acknowledged as true 'Churches of God, and ſuch as none of the Faithful 'may make Separation from. We ſhall need no fur-'ther proof of this Doctrine than the Example of our 'Saviour himſelf, *&c.* For, why ſhould our Saviour uſe it if it was unlawful? *Or why ſhould it be a Sin to us, who have not ſuch Eyes to pierce into the Impiety of Mans Traditions as he had*, as Mr. *Bradſhaw* argues.

The unreaſonableneſs of Separat. *p.* 104.

The ſame Meaſures were obſerved alſo by the Apoſtles after the Eſtabliſhment of the Chriſtian Church: This is not to be gainſaid, and is therefore granted by one, in other things rigid more than enough; 'I 'do not ſay that every Corruption in a true Church, 'is ſufficient Ground of Separation from it: The

Non-conformiſts no Schiſmaticks, *p.* 15.

'Unſound-

'Unſoundneſs of many in the Church of *Corinth* 'touching the Doctrine of the Reſurrection, and in '*Galatia* touching the Doctrine of Circumciſion, and 'the neceſſity of keeping the Ceremonial Law, were 'not ſufficient Ground of Separation from them; for 'the Apoſtles held Communion with them notwith-'ſtanding theſe Corruptions. Now by Parity of Reaſon it will follow, that if Separation was not to be allowed from thoſe corrupted Churches, then ſurely not from ſuch as are not ſo corrupted as they; So Mr. *Cawdrey* pleads, *Corinth had (we ſuppoſe) greater Diſorders in it than are to be found (bleſſed be God) in many of our Congregations; why then do they fly and ſeparate from us?* And if our Saviour and his Apoſtles did not ſeparate from ſuch Churches, much leſs ſhould we, who may without doubt ſafely follow the Advice given by an Author above quoted; *When you are at a ſtand, think how Chriſt would have carried, what he would have done in the like caſe with yours*, and we may thereby be concluded.

Independ. a great Schiſm, *p.* 195.

England's Remembrancer, Serm. 4. *p.* 111.

Thirdly; They further argue, That Chriſt doth ſtill hold Communion with defective Churches, and not reject the Worſhip for tolerable Corruptions in it, and ſo neither ought we. It is ſuppoſed by Dr. *Owen*, 'That there is no ſuch Society of Chriſti-'ans in the World, whoſe Aſſemblies, as to inſtituted 'Worſhip, are ſo rejected by Chriſt, as to have a Bill 'of Divorce given unto them, until they are utterly, 'as it were, extirpate by the Providence of God, *&c.* 'For we do judg, that where ever the Name of Jeſus 'Chriſt is called upon, there is Salvation to be ob-'tained; however the ways of it may be obſtructed 'unto the moſt by their own Sins and Errors. And if this may be ſaid of Churches, though fundamentally erroneous in Worſhip, then, *Who ſhall dare*, as

Arg. 3.

Diſcourſe of Evangelical Love, *c.* 3. *p.* 81.

Troughton's Apol. p. 110.

another saith, *to judg when Christ hath forsaken a People, who still profess his Name, and keep up his Worship for substance according to his Word, though they do, or are supposed to fail in circumstances, or lesser parts of Duty?* Now, this granted, the other will follow, that then we are not to separate from such Churches. Thus Mr. *Hildersham* concluded of old from the Practice of Christ, and observes: 1. 'So long as God continueth his Word and the Doctrine of Salvation to a 'People, so long it is evident that God dwells among 'them, and hath not forsaken them, *&c.* And till 'God hath forsaken a Church, no Man may forsake 'it. 2. No Separation may be made from those 'Assemblies, where Men may be assured to find and 'attain Salvation: But Men may be sure to find and 'attain Salvation in such Assemblies, where the Ministry of his Word, and the Doctrine of Salvation 'is contained. So Mr. * *Vines*, *The Argument*, saith he, of Mr. *Brightman*, *is considerable, If God afford his Communion with a Church by his own Ordinances, Grace and Spirit, it would be unnatural and peevish in a Child to forsake his Mother, while his Father owns her for his Wife.* I might heap up Authorities of this kind, but shall content my self with a considerable one from † Mr. *Cotton*, who reasons after this manner: 'The 'Practice of the *Brownists* is blame-worthy, because 'they separate where Christ keeps Fellowship, *Rev.* 1. '18. And that he walks with us we argue, because 'he is still pleased to dispense to us the Word of Life, 'and edifies many Souls thereby, and therefore surely 'Christ hath Fellowship with us; and shall Man be 'more pure than his Maker? where Christ vouchsafes 'Fellowship, shall Man renounce it?

Lect. 35 on *John*, p. 165, 166. and Lect. 82. p. 384.

V. Dr. *Bryan*'s dwelling with God, p. 293.

* On the Sacrament. p. 242. *Crofton*'s hard way to Heaven, p. 36. *Nye*'s Temple measured, p. 79. *Jenkin* on *Jude*, v. 19. *Davenport*'s Apol. reply, p. 281. *Ball*'s Tryal, p. 159, &c.

† Comment. on 1 Epist. *John*, p. 156.

Upon this are grounded the wholesome Exhortations of many eminent Non-conformists, as that of

Mr.

Mr. *Calamy*: 'You must hold Communion with all 'those Churches with which Christ holds Communion; 'you must separate from the Sins of Christians, but 'not from the Ordinances of Christ. Of Mr. *R. Allein*: 'Excommunicate not them from you, excommu- 'nicate not your selves from them with whom Christ 'holds Communion. Judg not that Christ withdraws 'from all those who are not in every thing of your 'mind and way. 'Methinks, saith another, in his 'Farewel Sermon, where a Church, as to the main, keeps 'the Form of sound Words, and the Substantials of 'that Worship which is Christ's, some adjudged De- 'fects in Order cannot justify Separation. I dare not 'dismember my self from that Church that holds the 'Head. I think, whilst Doctrine is for the main sound, 'Christ stays with a Church, and it is good staying 'where he stays: I would follow him, and not lead 'him, or go before the Lamb. To such we find a se- vere Rebuke given very lately by one of themselves: *Proud conceited Christians are not contented to come out and separate from the unbelieving idolatrous World, but they will separate also from the true Church of Christ, and cast off all Communion with them who hold Communion with him.*

Godly Mans Ark, Epist. Ded.

Godly Mans Portion, p. 122.

V. *Bains* on the *Ephes.* c. 2. 15. p. 297.

England's Remembrancer, Serm. 16. p. 455.

Continuat. of Morn. Exerc. Serm. 16. p. 459.

Fourthly; They argue, That to separate for such Defects and Corruptions, would destroy all Communion. *If this should be*, saith Mr. *Bradshaw*, *then no Man can present himself with a good Conscience, at any publick Worship of God wheresoever; because (except it should be stinted and prescribed) he can have no Assurance, but that some Errors in Matter and Form will be committed.* So Mr. *Ball*: 'One Man is of Opinion, 'that a prescribed Form is better than another; ano- 'ther, that a prescribed Form is unlawful, *&c.* In 'these Cases, if the least Error do stain the Prayers to others,

Arg. 4.

Unreas. of the Separat. p. 103.

Trial of the Grounds of Separat. c. 8. p. 137, 138.

'others, that they may not lawfully joyn together, 'with whom shall the Faithful joyn at all? Is not this 'to fill the Conscience with Scruples, and the Church 'with Rents? Such as these must, if they will be true to their own Principles, renounce Communion with all the World, and be like those that Mr. *Baxter* tells us he knows, *That never communicate with any Church, nor ever publickly hear, or pray, or worship God at all, because they think all your ways* [which he directs to Mr. *Bagshaw*, and other Non-conformists] *of Worship to be bad.*

Sacrileg deser. p. 95.

Defence of his Cure, part 1. p. 47.

With this there can be no continuance in any Communion: so much Mr. *Burroughs* doth maintain: 'There would be no continuance in Church-Fellow-'ship if this [a Separation from a Church for Cor-'ruptions in it] were admitted; for what Church 'is so pure, and hath all things so comfortable, but 'within a while another Church will be more pure, 'and some things will be more comfortable there? Upon the mischievous Consequences of this did Mr. *R. Allein* ground his last Advice to his Parishioners: *Destroy not*, saith he, *all Communion by seeking after a purer Church, than in this imperfect State we shall ever attain. According to this Principle* [*no Communion at all, if not in all*] *where shall we rest? In all Society something will offend.*

Irenic. c. 23. p. 163.

Godly Mans Portion. p. 127.

With this, lastly, there can be no Order, Union, or Peace in the Church: So Mr. *Baines*, a Person of great Experience: *This* [seeking the Peace of *Sion*] *reproveth such as make a Secession or Departure from the Church of God, our visible Assemblies, either upon dislike of some Disorders in Administration Ecclesiastical, or disallowed Forms, and manner of procuring things which the Communion of Saints for full Complement and Perfection requireth. This is not, in my conceit, so much to reform as to deform, to massacre the Body, and divide*

Comment. on Ephes. c. 2. 15. p. 297.

divide the Head, &c. and will end in the Diſſolution of all Church-Communion (if it be followed) as is notoriouſly evident in the caſe of Mr. *R. Williams* of *New-England*, that for the ſake of greater Purity ſeparated ſo long, that he owned no Church nor Ordinances of God in the World; and at his motion, the People that were in Communion with him diſſolved themſelves, as we have the account from thence. This therefore is one of the Doctrines we are to avoid, according to the prudent Advice in a Book above-cited: 'Doctrines crying up Purity to the 'Ruine of Unity, reject; for the Goſpel calls for 'Unity as well as Purity.

Morton's Memorial, *p.* 78, &c. Mr. *Baxter's* Def. of Cure, part 2. *p.* 171.

England's Remembrancer, Serm. 14. *p.* 371.

Fifthly; They argue, That to ſeparate upon ſuch an account, is not at all warranted in Scripture. Thus Mr. *Cawdrey*: 'It is no Duty of Chriſt's impoſing, no 'Priviledg of his purchaſing, either to deprive a Mans 'ſelf of his Ordinances for other Mens Sins, or to ſet 'up a new Church in oppoſition to a true Church, as 'no Church rightly conſtituted, for want of ſome 'Reformation in lighter Matters. Saith Mr. *Blake*, *We read not of Separation in his way* [for the ſake of Abuſes and Corruptions] *approved, nor any Preſidents to go before us in it; we read a heavy Brand laid upon it*, Jude 19. *Theſe be they who ſeparate themſelves, ſenſual, not having the Spirit.* So the Congregations in *New-England* declare: 'The Faithful in the Church of 'Corinth, wherein were many unworthy Perſons and 'Practices, are never commanded to abſent themſelves 'from the Sacrament becauſe of the ſame; therefore 'the Godly in like Caſes are not preſently to ſeparate. It ſhould rather have been inferr'd, are not to ſeparate, for ſo much muſt be concluded from the Premiſes, if any thing at all. This is accordingly infer'd by Mr. *Noyes*: *For Brethren to ſeparate from Churches*

Arg. 5.

Independ. a Schiſm, *p.* 192.

Vindiciæ Fœd. c. 31. *p.* 228.

Platform of Diſcipline in *New-England*, c. 14. § 8.

Temple meaſured, *p.* 78.

Churches and Church-Ordinances, which are not fundamentally defective, neither in Doctrine or Manners, in Hereſy or Prophaneneſs, is contrary to the Doctrine and Practice both of Chriſt and his Apoſtles. Unto whom I ſhall add the Teſtimony of Mr. *Tombs*: 'Separation 'from a Church ſomewhat erroneous or corrupt 'in Worſhip or Converſation, *&c.* is utterly diſſo- 'nant from any of the Rules or Examples, which ei- 'ther of old the Prophets, or holy Men, or Chriſt 'and his Apoſtles have preſcribed, is for the moſt 'part the Fault of Pride or bitter Zeal, and tends to 'Strife and Confuſion, and every evil Work.

Theodulis Anſw. to Pref. § 25. *p.* 48.

Arg. 6. *Sixthly*; They argue, That there is no neceſſity for Separation for the ſake of ſuch Corruptions, becauſe a Perſon may communicate in the Worſhip without partaking in thoſe Corruptions. It was the Opinion of the Presbyterian Brethren at the *Savoy*-Conference, that not only the hearing, but the reading a defective Liturgy was lawful to him, that by Violence is neceſſitated to offer up that or none. And if there was a Poſſibility of thus ſeparating the ſubſtance from the circumſtantial Defects in the Miniſterial Uſe of ſuch Worſhip, much more may this be ſuppoſed to to be done by thoſe that only attend upon it, and are not obliged by any Act of their own to give an explicite Conſent to all and every thing uſed in it.

Confer. *Savoy*, p. 12, 13. Mr. *Baxter*'s Defence of the Cure, *p.* 34, 35.

1. This Separation of the good from the bad in Divine Worſhip they grant poſſible. So Mr. *Ball*; *If ſome things human be mixed with divine, a ſound Chriſtian muſt ſeparate the one from the other, and not caſt away what is of God, as a nullity, fruitleſs, unprofitable, defiled, becauſe ſomewhat of Men is annexed unto them. In the Body we can diſtinguiſh betwixt the Subſtance, and the Sickneſs which cleaveth unto it; betwixt the Subſtance of a Part or Member, and ſome Bunch or Swelling.*

Trial of the Grounds, *&c.* p. 308.

ling, which is a Deformity, but deſtroyeth not the Nature of that Part or Member, &c. So Mr. *Calamy: It's one thing to keep our ſelves pure from Pollution; another, to gather Churches out of Churches.* 2. They grant, that what is faulty and a Sin in Worſhip, is no Sin to us, when we do not conſent to it. So Mr. *Corbet: My partaking in any Divine Worſhip, which is holy and good for the Matter, and allowable or paſſable in the mode for the main, doth not involve me in the blame of ſome ſinful Defects therein, to which I conſent not, and which I cannot redreſs.* So another, in his Farewel Sermon: *While all neceſſary fundamental Truth is publickly profeſſed and maintained in a Church, is taught and held forth in publick Aſſemblies, and the Corruptions there (though great, yet) are not ſuch as make the Worſhip ceaſe to be God's Worſhip, nor of neceſſity to be ſwallowed down, if one would communicate in that Worſhip, while any Chriſtian (that is watchful over his own Heart and Carriage, as all ought ever to be) may partake in the one, without being active in, or approving the other; there God is yet preſent, there he may be ſpiritually worſhipped, ſerved acceptably, and really enjoyed.* 3. They grant, that the being preſent at Divine Worſhip is no conſent to the Corruptions in it. Thus Mr. *Robinſon:* 'He that partakes 'with the Church in the upholding any Evil, hath his 'part in the Evil alſo. But I deny, as a moſt vain Ima-'gination, that every one that partakes with a Church 'in things lawful, joyns with it in upholding the 'things unlawful to be found in it. Chriſt our Lord 'joyned with the Jewiſh Church in things lawful, 'and yet upheld nothing unlawful in it. So Mr. *Nye: Approbation is an act of the Mind, it is not ſhewed until it be expreſſed outwardly by my Words and Geſtures.* This Mr. *Baxter* undertakes to prove by ſeveral Arguments, as that no Man can in Reaſon and Juſtice

Door of Truth opened, *p.* 7.

Non-conformiſts Plea, &c. p. 6.

England's Remembrancer Serm. 4. p. 94.

Lawfulneſs of Hearing, &c. p. 19, 23.

Caſe of great and preſent Uſe, *p.* 16, 18. Cure, *dir.* 35. *p.* 196, &c. Defence, *p.* 96.

take that for my Profeſſion, which I never made by Word or Deed. That the Profeſſion made by Church-Communion is totally diſtinct from this. That this Opinion would make it unlawful to joyn with any Paſtor, or Church on Earth, ſince every one mixeth Sin with their Prayers. 4. They ſay, that Corruptions, though foreknown, do not yet make thoſe that are preſent guilty of them. Thus the old Non-conformiſts declare: 'It is all one to the People, whether the Fault be perſonal (as ſome diſtinguiſh) or otherwiſe; known before-hand, or not known. For if ſimple Preſence defile, whether it was known before-hand or not, all Preſence is faulty. And if ſimple Preſence defile not, our Preſence is not condemned, by reaſon of the Corruptions known, whereof we ſtand not guilty. If the Error be ſuch as may be tolerated, and I am called to be preſent, by ſuch Fault I am not defiled, though known before. Mr. *Baxter* replies to thoſe of a contrary Opinion after this manner: 'Take heed that thus [by affirming that fore-knowing Faults in Worſhip makes them ours] you make not God the greateſt Sinner, and the worſt Being in all the World. For God fore-knoweth all Mens Sins, and is preſent when they commit them; and he hath Communion with all the Prayers of the Faithful in the World: what Faults ſoever be in the Words or Forms, he doth not reject them for any ſuch Failings. Will you ſay therefore that God approveth or conſenteth to all theſe Sins? I know before-hand, that every Man will ſin that prayeth (by defect of Deſire, *&c.*) But how doth all this make it mine? *&c.* And he otherwhere adds: 'It is another Man's Fault or Error that you fore-know, and not your own. 5. It's granted, that the Fault of another in the

Letter of Miniſters in *Old-England*, to the Brethren in *New-England*, p. 12, 13, 16.

Cure, p. 200.

Chriſtian Diſect. p. 748.

the Miniſtration of Divine Worſhip is none of ours, nor a ſufficient Reaſon to abſent from it, or to deprive our ſelves of it. Thus Mr. *Baxter*: 'The 'wording of the publick Prayers is the Paſtors Work, 'and none of mine, *&c.* And why ſhould any hold 'me guilty of another Mans Fault, which I neither 'can help, nor belongeth to any Office of mine to 'help, any farther than to admoniſh him. And that the Faults of him that miniſters, are no ſufficient Reaſons to debar our ſelves of Communion in the Worſhip, Mr. *Nye* affirms, and proves by this Argument: 'If I may not omit a Duty in reſpect to the Evil mixed 'with it, which is my own; much leſs may I thus 'leave an Ordinance for the Evil that is another 'Mans, no way mine, or to be charged upon me; 'this were to make another Mans Sins or Infirmities 'more mine than my own.' Thus is the Caſe reſolved with reſpect to the Croſs in Baptiſm: 'I may not only, 'ſaith one, do that which I judg to be inconvenient, 'but ſuffer another to do that which I judg to be un-'lawful, rather than be deprived of a neceſſary Or-'dinance: *e. g.* If either I muſt have my Child bap-'tized with the ſign of the Croſs, or not baptized at 'all; I muſt ſuffer it to be done in that way, though 'I judg it an unlawful Addition, becauſe the manner 'concerns him that doth it, not me (at leaſt not ſo 'much) ſo long as there is all the Eſſence. He muſt 'be reſponſible for every Irregularity, not I. Thus *Jacob* took *Laban*'s Oath, though by his Idols, *&c.* After the ſame manner doth Mr. *Baxter* reſolve the Caſe in his Chriſtian Directory, *pag.* 49.

Cure, *p.* 197. V. *Jerubbaal* juſtified, *p* 16, &c. 22, 34.

Caſe of great and preſent uſe, *p.* 10.

Of Scandal 2 Diſcourſ. *p.* 65.

V. *Croſton's* Reformat. no Separat. *p.* 24.

Seventhly; They grant, That it is a Duty to joyn with a defective and faulty Worſhip, where we can have no better. Thus the Presbyterian Brethren at the *Savoy*: * 'An inconvenient mode of Worſhip is a

Arg. 7.

* Confer. at the *Savoy*, P. 3, 12, 13.

'Sin in the Impoſer, and in the Chuſer and voluntary Uſer, that may offer God better and will not: 'And yet it may not only be lawful, but a Duty to 'him, that by Violence is neceſſitated to offer up 'that or none. This is acknowledged by an Author that is far from being favourable to Communion with the Church: *If the Word of God could be no where heard, or Communion in Sacraments no where enjoyed, but only in ſuch Churches that were ſo corrupt, as yours is conceived to be; it might be lawful, yea, and a Duty to joyn with you, ſo far as poſſibly Chriſtians could without Sin.* Accordingly Mr. *Baxter* declares, That it is a Duty to hold Communion conſtantly with any of the Pariſh Churches amongſt us, that have honeſt competent Paſtors, when we can have no better; and profeſſeth for his own part: *Were I,* ſaith he, *in* Armenia, Abaſſia, *or among the Greeks, I would joyn in a much more defective Form than our Liturgy, rather than none.* And he adds, *That this is the Judgment of many* New-England *Miniſters (to joyn with the Engliſh Liturgy, rather than have no Church-Worſhip) I have reaſon to conjecture from the Defence of the Synod,* &c. Now in what Caſes this is to be preſumed, that we can have no better; he ſhews, 1. When it is ſo by a neceſſity ariſing from Divine Providence. 2. A neceſſity proceeding from humane Laws which forbid it. 3. A neceſſity from the Injury done to the Publick. And 4. When it is to our own greater hinderance than help, as when we muſt uſe none, or do worſe. In theſe and the like Caſes it becomes a Duty, and what is otherwiſe lawful, is thereby made neceſſary. And he that cannot joyn with a purer Worſhip, than what is publickly eſtabliſhed, without the breach of Humane Laws, or the diſturbance of the Publick Peace, or dividing the Church of God, or the bringing Danger

Separat. yet no Schiſm, p. 64.

Def. of Cure part 1. p. 78.

Part 2. p. 176. and Cure, p. 265. q. 6.

Defence of Synod. Pref. p. 4, 5.

Def. of Cure, part 1. p. 78. n. 6. p. 96. n. 5.

ger upon himſelf, is as much, where any of theſe or the like Reaſons are, reſtrained from ſo doing, as if it did proceed from natural or providential Neceſſity; that is, the one he cannot do phyſically and naturally, the other he cannot do morally, honeſtly, and prudently. Having thus far ſtated the Caſe, and ſhew'd that it's univerſally owned by thoſe that diſſent from the Church of *England*, that Communion in a Worſhip not eſſentially defective and corrupted is lawful; and that it's a received Opinion, that where better is not to be had, it's a Duty; and that better is not to had, where it is not to be had lawfully. I might freely paſs on, but becauſe there is a common Objection againſt what has been ſaid, taken from *Malac.* 1. 14. *Curſed be the Deceiver*, &c. *that voweth and ſacrificeth to the Lord a corrupt thing:* I ſhall briefly return their Anſwer to it, and proceed. To this the old Nonconformiſts reply: 1. 'No Argument can be 'brought from this place to the purpoſe, but by Ana- 'logy, which is a kind of arguing of all other moſt 'ready at hand, but liable to moſt Exceptions, and 'apt to draw aſide, if Care be not had (which in 'this Caſe we find not) to take the Proportion in 'every material Point juſt and true. 2. The cor- 'rupt Sacrifice is that which the Deceiver bringeth 'voluntarily, and out of neglect, having a Male in 'his Flock; but the Faithful bringeth himſelf, and his 'goodly Deſires, according to the Will of God; and 'as for Corruptions whether reſpecting Matter or 'Form, they are none of his, they cleave not to his 'Sacrifice, to ſtain or pollute it, *&c.* 3. He offers not a corrupt thing, who offers the beſt he hath 4. *It is to be conſidered*, ſaith Mr. *Ball*, *that what is ſimply beſt, is not beſt in Relation to this or that Circumſtance or End; what is beſt in a time free, is not beſt in*

Letter of the the Miniſt. of *Old-England* to thoſe in *New-Engl.* p. 14.

Ball's Trial of the Grounds, p. 74.

Trial of the Grounds, &c. c. 4. p. 78.

Def. of Cure, p. 85. *in a time not free. It is granted,* ſaith Mr. *Baxter, that we muſt offer God the beſt that we can do, but not the beſt which we cannot do. And many things muſt concur (and eſpecially a reſpect to the Publick Good) to know which is the beſt.* So that before this Text can be oppoſed to what has been ſaid, it muſt be proved; 1. That the things in queſtion are Corruptions, as much prohibited as the blind and lame under the Law. 2. That they are ſuch as a Perſon doth chuſe, and it is in his Power to help, and offers it when he hath a Male in his Flock. 3. That ſuch a Corruption as affects not the ſubſtance of Worſhip, doth yet alter the Nature of it, and makes the whole to be a corrupt thing, and abominable to God. If theſe things are not, the Objection reacheth not the Caſe, and there is no ground from that place for this Objection.

V. *Burrough's Irm.* c. 12. p. 86.

Platform of Diſcipline, c. 13. § 5. I ſhall conclude this Head with a remarkable Saying of the Miniſters of *New-England: To ſeparate from a Church for ſome Evil only conceived, or indeed in the Church, which might and ſhould be tolerated and healed with a Spirit of Meekneſs, and of which the Church is not yet convinced, though perhaps himſelf be; for this or the like Reaſons, to withdraw from Publick Communion in Word, Seals, or Cenſures, is unlawful and ſinful.*

But ſuppoſing it may be unlawful to ſeparate from a Church for a defective and faulty Worſhip; yet it may be ſuppoſed, that it may be lawful when it is for better Edification, and that we may chuſe what is for our Edification before what is not, and what is more for our Edification before what is leſs. For the Deciſion of which Caſe I ſhall ſhew from them,

P. 2. That as Defects and Faults in Worſhip, ſo neither is the pretence of better Edification a ſufficient Reaſon

Reaſon againſt Communion with a Church. Sometimes they ſay it is no better than a meer Pretence and Imaginary, *a ſeeming Contentment of Mind*, as one calls it. This Mr. *Hilderſham* takes notice of: *Some prefer others before their own Paſtor, only becauſe they ſhew more Zeal in their Voice and Geſture, and Phraſe of Speech, and Manner of Delivery, though haply the Doctrine it ſelf be nothing ſo wholeſome or powerful, or fit to edifie their Conſciences, as the Doctrine of their own Paſtor is*; of ſuch he ſaith, *we may wiſh them more Knowledg and Judgment.* Mr. *Baxter* obſerves the ſame; 'One thinks that this is the beſt way, and ano-'ther, that the other is beſt———And commonly ap-'pearance, and a taking Tone and Voice, do more 'with them than ſolid Evidence of Truth. Therefore it's fit to have a right Notion of Edification, which, ſaith a Reverend Perſon of late, *lies more in the informing of our Judgments, and confirming our Reſolutions, than in the Guſts and Reliſhes of Affection.* Theſe, as he ſaith, *are indeed of great uſe to the other*, but without them are far from making a Perſon better, and leaving him truly edified. Again, it may be, and 'tis no better than a meer Pretence, when the Fault is in themſelves that complain they do not edify. Mr. *Hilderſham* charges it upon ſuch: 'Thou 'mighteſt receive Profit (if the Fault be not in thy 'ſelf) by the meaneſt of us that preach. And he thus freely again declares himſelf: 'I am perſwaded, 'there is never a Miniſter that is of the moſt excel-'lent Gifts (if he have a godly Heart) but he can 'truly ſay, he never heard any faithful Miniſter in his 'Life, that was ſo mean, but he could diſcern ſome 'Gift in him that was wanting in himſelf, and could 'receive ſome Profit by him. And therefore they adviſe to cure the Fault before they make uſe of this Plea.

Methermenent. *p.* 71. On *John* 4. Lect. 58.

Cure of Diviſ. *p.* 359.

Continuat. of Morn. Exerc. Serm. 4 *p.* 95.

Lect. 28. *p.* 129. and Lect. 58.

Plea. So the pious Perſon above-ſaid argues: 'How 'ſhouldeſt thou profit by his Miniſtry, if thou come 'with Prejudice, without any Reverence or Delight 'unto it, nor doſt ſcarce acknowledg God's Ordi-
Comment on *Jude*, v. 19. 'nance in it? So Mr. *Jenkin* directs: 'Labour for 'experimental Benefit by the Ordinances. Men ſe-'parate to thoſe Churches which they account better, 'becauſe they never found thoſe where they were 'before (to them) good —. Find the ſetting up 'Chriſt in your Hearts by the Miniſtry, and then you 'dare to account it Antichriſtian. Thus one (in a
England's Reu embrancer, Serm. 16. *p.* 456. Farewel Sermon, ſpeaking of ſuppoſed Defects in a Church) doth adviſe his Auditors: 'Enlarge your Care 'and Pains in your Preparations; a right Stomach 'makes good Nouriſhment of an indifferent Meal; 'you may be warm (though in a colder Air and 'Room than you have formerly been) if you will 'put on more Cloaths before you come: Watch your 'Hearts more narrowly, and ſpeak things to your 'Hearts more than you have done. *Eccleſiaſt.* 10. 10. '*If the Iron be blunt, then muſt he put to more Strength.*

But ſuppoſing it be really for Edification, yet this they declare is no ſufficient reaſon for Separation.
Iren. c. 12. *p.* 85. So Mr. *Burroughs*: 'If you be joyned to a Paſtor, 'ſo as you believe he is ſet over you by Chriſt, to be 'a Paſtor to you, though this Man hath meaner Gifts 'than others, and it would be more comfortable for 'you to have another Paſtor; yet this is not enough 'to cauſe you to deſert him whom Chriſt hath ſet
Platform, c. 13. § 5. 'over you. And ſo the Miniſters in *New-England* deliver their Minds: *To ſeparate from a Church for greater Enlargements, with juſt Grief to the Church, is unlawful and ſinful.* So when this Queſtion was put, *Are they not at all times obliged to uſe the Means which are moſt edifying?* It's anſwered by the aforeſaid Author,

They

They may ſay at all times, when they have nothing to outweigh their own Edification. So that Edification may be outweighed, and then it can be no ſtanding and ſufficient Reaſon. So Mr. *Burroughs* declares in this caſe: 'Men muſt conſider not only what the thing 'is in its own Nature, but what it is to them, how 'it ſtands in reference to their Relations——. It is not 'enough to ſay, the thing is in it ſelf better; but is it 'better in all the References I have, and it hath? Is 'it better in regard of others, in regard of the Pub-'lick, for the helping me in all my Relations? may it 'not help one way, and hinder many ways? Of the ſame Opinion is Mr. *Baxter*: *Many things*, ſaith he, *muſt concur (and eſpecially a reſpect to the publick Good) to know which is the beſt.* So that Edification is not to be adjudged of alone, our own Improvement is not to determine us in our Actions, and eſpecially not with reſpect to Church-Communion, for then other Reaſons do give Law to it, and over-rule it. Thus we ſee, thoſe that diſſent from the Church in other things, agree with her in this: And they give ſeveral Reaſons and Arguments for it.

Continuat. of Morn. Exerc. Serm. 4. p. 91.

Irenic. c. 12. p. 85, 86.

Defence, part 1. p. 85.

First; *If we were ſure we could not profit, yet we muſt come to do Homage to God, and ſhew Reverence to his Ordinance.* This is Mr. *Hilderſham*'s Opinion. *Arg.* 1. Lect. 28. p. 129, 309.

Secondly; The leaving a Church for better Edification, is built upon a falſe and dangerous Principle, which is, that we muſt always chuſe the beſt. So Mr. *Burroughs*: *To hold what is in it ſelf beſt, muſt be choſen and done, not weighing Circumſtances or References, is a dividing Principle.* And afterwards, he ſaith, *A Chriſtian without comparing one thing with another, will hack and hew, and diſturb himſelf, and others in the ways of Religion. I belive ſome of you have known thoſe who, whatſoever they have conceived to be better* *Arg.* 2. Irenic. c. 12. p. 84, 87.

Of this V. Ball's Tryal, c. 4. p. 75, 76, 78

than other, they have presently followed with all Eagerness, never considering Circumstances, References or Consequences, but the thing is good, it must be done; yet being wearied with this, they have after grown loose, in as great an excess the other way.

Arg. 3. Lect. 66.

Thirdly; This Principle of better Edification, if followed, would bring in Confusion. So Mr. *Hildersham*: *This factious Disposition of the Hearers of God's Word, hath in all Ages been the cause of much Confusion in the Church of God, and greatly hindred the Fruit of the Gospel of Christ.* 'This, saith Mr. *Brinsly*, the 'moderate Author of the late *Irenicum* [Mr. *Burroughs*] will by no means allow, but condemns 'as the direct way to bring in all kind of Disorder 'and Confusion into the Church; and I think none 'who are judicious, but will therein subscribe to 'him. It will not be amiss to transcribe his own Words: *It is in it self a better thing to enjoy a Ministry of the most eminent Gifts and Graces, than one of lower; but if this should be made a Rule, that a Man who is under a Pastor who is faithful, and in some good measure gifted, upon another Mans coming into the Country that is more eminent, he should forsake his Pastor, and joyn to the other; and if after this, still a more eminent Man comes, he should leave the former, and joyn to him; and by the same Law a Pastor who hath a good People, yet if others be more likely to receive more good, he may leave his own People and go to them, what Confusion and Disorder would there be continually in the Church?* This is condemned also by the *New-England* Ministers. This Mr. *Cawdrey* doth expose: 'If a Man may lawfully 'separate from a true Church, *&c.* only with a good 'mind to serve God in Church-Institutions, true, or 'conceited by his own Light, all the Sectaries and Separatists, Donatists, Brownists in the World may be 'justified.

Arraignment of Schism, p. 48.

Burrough's Iren. c. 12. p. 85.

Platform Pref. p. 7. & c. 13. §. 1. Indepen. a Schism, p. 50.

'justified. *This*, saith another (speaking of hearing for this Reason) *is a Church-destroying Principle; sure if one Member be not fixed, then not another, nor another, &c. and then not the Pastor, nor Teacher, and so farewel Churches.* Metherme-neut. *p.* 72,74.

Fourthly; This will be endless. So Mr. *Burroughs*: *Arg.* 4. 'Men must not separate from a Church, though there *Irenic. c.* 23. 'be Corruptions in it, to gather into a new Church *p.* 163. 'which may be more pure, and in some respects more 'comfortable. First, Because we never find the Saints 'in Scripture separating or raising Churches in such 'a Case. And Secondly, There would be no con-'tinuance in Church-Fellowship, if this were admitted; 'for what Church is so pure, and hath all things 'so comfortable, but within a while another Church 'will be more pure, and some things will be more 'comfortable there? And he concludes with this prudent Maxim: 'The general Peace of the Church 'should be more regarded, than some comfortable 'Accommodations to our selves. So Mr. *Baxter*: Defence, part 'What if twenty Ministers be one abler than another 1. *p.* 85. 'in their several degrees, doth it follow that only the 'ablest of all these may be joyned with, because 'that all the rest do worse? And yet this must be, if Edification be always to be consulted, and is to determine us in our choice of Ministers, Churches, and Ordinances.

Fifthly; They say, Edification doth not depend *Arg.* 5. so much upon the external Administration of Worship, as God's Blessing; and that we are not to break the Order, Peace, and Union of the Church for the sake of it. The former is asserted by Mr. *Hildersham*: Lect. 54 *p.* 'It's our Sin and Shame, and is just cause of hum-254, & Lect. 'bling to us, if we cannot profit by the meanest Mi-58. 'nister God hath sent. The Power of the Ministry

'dependeth not on the Excellency of the Teacher's 'Gift, but God's Bleſſing. The latter is maintained by Mr. *Vines*: 'It's ſaid, Order in an Army kills no 'Body, yet without it the Army is but a Rout, nei- 'ther able to offend or defend: So haply Order in the 'Church, converts no Body, yet without it I ſee not 'how the Church can attain her End, or preſerve 'themſelves in begetting or breeding up Souls to God.

On the Sacrament, *p.* 246.

Therefore is the Advice of Mr. *Baxter*; 'Do not 'think to proſper by breaking over the Hedg, under 'the pretence of any right of Holineſs [ſo of Edifi- 'cation] whatſoever, following any Party that would 'draw you to Separation. The Miſchief of which is repreſented by Dr. *Tuckney*: 'Experience, ſaith 'he, hath taught us, that the Church of God hath 'been poorly edified by thoſe who have daubed up 'their *Babel* with untempered Mortar, *&c.* when 'the Church is rent by Schiſms and Factions, and one 'Congregation is turned into many Conventicles, falſe- 'ly now called Churches, this doth diminiſh, weaken, 'and ruine.

In his Farewel Sermon.

Sermon at *Pauls* on *Acts* 9. 31.

Laſtly; When they do grant that Edification may ſerve to guide us, and that we may hear where we can moſt profit, it's with ſuch Limitations and Cautions as theſe: it muſt be *ſeldom*, *in a great Caſe*, without *Offence* and *Contempt*. Thus Mr. *Hilderſham*: 'I 'dare not condemn ſuch Chriſtians, as, having Pa- 'ſtors in the places where they live of meaner Gifts, 'do deſire (ſo they do it without open breach or 'contempt of the Churches Order) to enjoy the Mi- 'niſtry of ſuch as have better Gifts, *&c.* ſo they do 'it without contempt of their own Paſtors, and with- 'out Scandal and Offence to them and their People.

Lect. 94. *p.* 253.

Lect. 58.

So again: *You ought not to leave your own Paſtor at any time with contempt of his Miniſtry, as when you ſay or think,*

think, alas! he is no body; a good honeſt Man, but he hath no Gifts, I cannot profit by him. And as if he could not be too cautious in the caſe, he lays down this as the Character of one that doth this innocently: *He only makes right uſe of the benefit of hearing ſuch as have more excellent Gifts, than his own Paſtor's, and learns thereby to like his own Paſtor the better, and to profit more by him.* That this is to be but ſeldom, we have the concurrent Teſtimony of the Provincial Aſſembly of *London*, who upon this Queſtion, *Would you have a Man keep conſtantly to the Miniſter under whom he lives?* do anſwer, *We are not ſo rigid as to tye up People from hearing other Miniſters occaſionally, even upon the Lord's-Day. But yet we believe 'tis moſt agreeable to Goſpel-Order, upon the Grounds forementioned.* Thus it is reſolved alſo by one of a more rigid way, who puts this Queſtion: *Whether Members of particular Churches may hear indifferently elſewhere?* and returns this Anſwer: 'God will have Mercy and not Sacri-'fice, as diſtance of Habitation, handing ſuch a point. 'But moſt certainly Members of Churches ought moſt-'ly to be with their own Churches——. The imagined 'Content in hearing others, is rather a Temptation 'than Motion of the Spirit.

Jus Divinum Miniſt. Evangel. p. 11, 12.

Methermeneut p. 71.

From all which we may conclude, that the pretence of better Edification is no ſufficient Reaſon for Separation from a Church, Worſhip, or Miniſtry, without there be other Reaſons that do accompany it: and then it is not for this Reaſon, ſo much as thoſe it is in conjunction with.

But admitting this, yet it will hardly be granted to be a reaſon for Separation from the Church of *England*, if the Teſtimony of many worthy Perſons be of any Conſideration. Thus Mr. *Hilderſham* declares, when he is reproving ſuch as make no Conſci-

Lect. 19. p. 131.

ence

ence to come to the beginning of God's Publick Worship, and to ſtay to the end of it; he thus proceeds: 'Becauſe I ſee many of them that have moſt Knowledg, and are forwardeſt Profeſſors, offend in this 'way, I will manifeſt the Sin of theſe Men. 1. They 'ſin againſt themſelves in the Profit they might receive 'by the Worſhip of God——. There is no part of God's 'Service, (not the Confeſſion, not the Prayers, not 'the Pſalms, not the Bleſſing) but it concerns every 'one, and every one may receive Edification by it. Lect. 28 p. 129. This he otherwhere repeats, and ſaith; 'By the Con'feſſion, and all other Prayers uſed in the Congre'gation, a Man may receive more Profit than by ma'ny other. Of this Opinion, as to the moſt of the Prayers in our Liturgy, were the old Non-conformiſts: Letter of the Miniſt. in *Old-England* to the Brethren in *New-England*, p. 13. 'We are perſwaded, that not only ſome few 'ſelect Prayers, but many Prayers and other Exhor'tations may lawfully be uſed, with Fruit and Edifi'cation to God's People.

Caſe of great uſe, p. 3. As for the Word preach'd amongſt us, Nr. *Nye* ſaith, 'That there is a Sum of doctrinal Truths, which 'in the Enlargement and Application, are ſufficient 'both for Converſion and Edification, to which the 'Preachers are to aſſent. And, 'That the Word of 'God interpreted and applied by preaching in this 'way, is a choice Mercy and Gift, wherewith God 'hath bleſſed this Nation for many Years, to the Con'verſion and Edification of many thouſands. And he afterwards aſcribes the want of Edification to the Pag. 25. prejudices of People; *Such reaſonings*, ſaith he, *againſt hearing, though they convince not the Unlawfulneſs of it, yet they leave ſuch Prejudices in the Minds of them which are tender, as perplex, and render hearing leſs profitable and edifying, even to thoſe that are perſwaded of its Lawfulneſs.* This Mr. *Tombs* declares himſelf freely *Theodulia*, c. 9. § 8. p. 317.

in;

in; 'If we look to experience of former Times, 'there is now ground to expect a Blessing from con-'forming Preachers, as well, or rather more, than 'from Preachers of the separated Churches. Sure 'the conversion, consolation, strengthening, establish-'ing of Souls in the Truth, has been more in *Eng-'land* from Preachers, who were Enemies to Sepa-'ration, whether Non-conformists to Ceremonies, or 'Conformists, Presbyterial or Episcopal, even from 'Bishops themselves, than from the best of the Sepa-'ratists. I think all that are acquainted with the Hi-'story of things in the last Age, will acknowledg 'that more good hath been done to the Souls of Men, 'by the Preaching of *Usher*, *Potter*, *Abbot*, *Jewel*, and 'some other Bishops; by *Preston*, *Sibbs*, *Taylor*, *Whate-'ly*, *Hildersham*, *Ball*, *Perkins*, *Dod*, *Stock*, and many 'thousands, Adversaries to the separated Churches, 'than ever was done by *Ainsworth*, *Johnson*, *Robin-'son*, rigid Separatists, or *Cotton*, *Thomas Hooker*, and 'others (though Men of precious Memory) Pro-'moters of the way of the Churches Congregational. 'And therefore, if the Bishops and Conforming Prea-'chers now apply themselves (as we hope, when 'the heat of Contention is more allayed, they will) 'to the profitable way of preaching against Popery 'and Prophaneness, exciting their Auditors to the Life 'of Faith in Christ, *&c.* there may be as good Ground, 'if not better (considering how much the Spirits of 'Separatists are for their Party, and *the speaking of the 'Truth in Love, and edifying in Love*, is necessary to '*the growth of the Body*; Ephes. 4. 16.) to expect 'by them a Blessing in promoting the Power of God-'liness, than from the Separatists. So that whether we consider the Worship or Doctrine, or the preach-ing of it, the Church of *England* in their Apprehen-

sion

ſion doth not want a ſufficiency of Means for the Converſion and Edification of Souls: And conſequently the Argument taken from Edification, in juſtification of forſaking the Communion of it, is incluſive and of no force. But this branch of it will be further confirmed under the third General.

But however, this will not be ſo eaſily quitted, for ſuppoſing the Doctrine good, and thoſe that teach it capable (as far as Learning and Parts are requiſite) to improve it to the Converſion and Edification of others; yet if they themſelves are looſe and ſcandalous, it may give juſt Offence, and be thought a ſufficient cauſe to ſeparate from the Worſhip in which ſuch do officiate.

P. 3. Therefore I ſhall ſhew, that the badneſs of the Miniſters is of it ſelf no ſufficient Reaſon to forſake the Communion of a Church, or to ſeparate from the Worſhip adminiſtred in it. What holy Mr. *Rogers* ſaith, is a great Truth: 'It is not to be denied, 'but that the Example of ignorant and unreformed, 'eſpecially notorious Perſons in the Miniſtry, hath 'done and doth much harm; and if either they can-'not be convicted, or if their Crimes be ſuch as can-'not remove them out of their places, there is juſt 'cauſe of Grief, that ſuch ſhould have any thing to do 'in God's Matters, which are ſo weighty, and to be 'dealt withal in high Reverence.

Seven Treatiſes, Tract. 3. c 4 p. 223.

But yet before the Objection is admitted, it is to be premiſed, 1. That if there be ſuch in the Church, it doth not proceed from their Conformity to it. For good and pious Men of this ſort always were, and ſtill are in the Church. What there were formerly, may be read in Mr. *Baxter*, who thus delivers himſelf: 'When I think what learned, holy, incompara-'ble Men, abundance of the old Conformiſts were, my 'Heart

Defence, part 1. p. 57.

'Heart riſeth againſt the thoughts of ſeparating from 'them; ſuch as Mr. *Bolton*, Mr. *Whately*, Mr. *Fen-* 'ner, &c. and abundance other ſuch; yea, ſuch as 'Biſhop *Jewel*, Biſhop *Grindal*, Biſhop *Hall*, &c. yea, 'and the Martyrs too, as *Cranmer*, *Ridley*, *Hooper* him- 'ſelf, &c. What there are now in the Church, he alſo tells us; *I believe there are many hundred godly Miniſters in the Pariſh-Churches of* England. Ibid. *p.* 12. And of his own knowledg, ſaith, 'I profeſs to know thoſe of 'them, whom I take to be much better than my ſelf; 'I will ſay a greater word, that I know thoſe of them 'whom I think as godly and humble Miniſters, as moſt 'of the Non-Conformiſts whom I know. Ibid. *p.* 11. So ſaith Dr. *Bryan*, 'In ſome Countries, I am ſure there are 'many Sober, Godly, Orthodox, able Preachers yet 'in poſſeſſion of the publick Places. Dwelling with God, *Serm.* 6. p. 313.

2. It is to be premiſed, that this Argument, if of any, yet is of no farther force than againſt the Congregations where ſuch are, and ſo is of none againſt the Church it ſelf, where are good as well as bad, nor againſt Parochial Communion where ſuch are not. So Mr. *Baxter* argues; *I doubt not but there are many hundred Pariſh Miniſters, who preach holily, and live holily, though I could wiſh that they were more. And what reaſon have you to charge any other Mens Sins on them*, &c. or to think it unlawful to join with the Good for the ſake of the Bad? this is to condemn the Sound for the ſake of the Infected. Defence. part 1. *p.* 11.

Having premiſed this, we ſhall re-aſſume the Caſe, and conſider how it is ſtated and reſolved by them.

1. It's granted, that it is not unlawful to join with bad Miniſters in ſome Caſes where they may have better. So Mr. *Rogers*; 'As it is far from me to be a 'Patron of ſuch, or to juſtify them; ſo yet, while 'we may enjoy the Miniſtry of better, I would not Tract. 3 p. 223.

'refuſe to be partaker of the Prayers which are of-
'fered by them.

2. It's granted, that it's lawful, and a duty to hear and join with ſuch where a better cannot be had. That it is lawful, ſo Mr. *Rogers*; *Who can blame him, who deſireth to pray with better than they be? And yet better to join with them ſometimes, than to leave the publick Aſſemblies altogether.* So Mr. *Baxter*; 'No 'People ſhould chuſe and prefer an ungodly Mini-'ſter before a better; but they ſhould rather ſubmit 'to ſuch than have none, when a better by them 'cannot be had. That it's a Duty, ſo the old Non-Conformiſts; 'The Scripture teacheth evidently, that 'the People muſt and ought to join with them [*un-'worthy Miniſters*] in the Worſhip of God, and in ſe-'parating from the Ordinance they ſhall ſin againſt 'God. For the Worſhip is of God, and the Mini-'ſtry is of God; the Perſon unworthily executing 'his place, is neither ſet up by ſome few private Chri-'ſtians, nor can by them be removed: And warrant 'to withdraw themſelves from the Worſhip of God, 'becauſe ſuch as ought not, are ſuffered to intermed-'dle with Holy Things, they have none from God. So Mr. *Ball*; 'To communicate with Miniſters no bet-'ter than Phariſees in the true Worſhip of God, is to 'worſhip God aright, to reverence his Ordinances, to 'rely upon his Grace, to hearken unto his Voice, 'and ſubmit unto his good pleaſure. This they main-tain by ſeveral Arguments. As,

Ibid.

Cure, *dir.* 17 *p.* 114.

Letter of Miniſters in *Old-England*, to the Brethren in *New-England* p. 11.

Tryal of the grounds, *c.* 13. *p.* 311. V. *Tombs Theodulia*, p. 17.

Arg. 1. *Firſt*, Such were always in the Church, and Communion muſt never have been held with the Church, if no Communion was to be where ſuch were. So the old Non-Conformiſts argue; 'If the Miniſter make 'it unlawful, then all Communion in any part of 'God's Worſhip with ſuch Miniſters, is unlawful, and

Letter of the Miniſt. in *Old-Engl.* &c *p.* 10.

ſo.

'so the Church in all Ages of the World, the Pro-
'phets, our Saviour Christ, the Apostles, and the
'Faithful in the Primitive Churches, sinned, in holding
'Communion with such, when the Priests were dumb
'Dogs that could not bark, and greedy Dogs that
'could never have enough; when the Prophets pro-
'phesied Lyes, when the Priests bought and sold
'Doves in the Temple, *&c.* when they were such,
'and did such things, they were ungodly Ministers;
'but we never find that the Prophets, our Saviour,
'and the Apostles, did either forbear themselves, or
'warn the Faithful not to communicate with such in
'the Ordinance of Worship. So much Mr. *Nye* doth
grant; 'More cannot be objected against our Mini-
'sters that Conform, than might against the Scribes
'and Pharisees in Christ's Time; either in respect of
'their Doctrine, which was loaden with Traditions;
'their Standing, which was not according to Law;
'their Lives, which were vicious; yet Christ not only
'permits, but requires us to attend the Truths they
'deliver.

V. *Bal*'s Trial, *p.* 310.

Case of great and present use, *p.* 14.

Secondly, They plead that our Saviour himself did Commnnicate where such did Officiate. So Dr. *Bryan*; 'In some Countries, I am sure there are many Sober, 'Godly, Orthodox, able Preachers, *&c.* And if 'you know any Country where it is worse, consider 'if Christ himself did not join with worse. This is attested by another in his Farewel Sermon. 'Our Sa-'viour Christ used to attend on the publick Worship 'in his Time, notwithstanding such Formalists and 'superstitious Ones, as the Scribes and Pharisees did 'Officiate in it.

Arg. 2.

Dwelling with God, *p.* 313.

England's Remembrancer, Serm. 4. *p.* 94.

Thirdly, They say, that the Sin of the Minister is not theirs, nor doth bring any detriment to them, though they Communicate with him. So Mr. *Bax-*

Arg. 3.

Christian Directory, p. 747. & Cure, p. 113, 114.

ter; 'A Minister's personal Faults may damn himself, 'and must be matter of Lamentation to the Church, 'who ought to do their best to reform them, or get 'better by any lawful means; but in case they can-'not, his Sin is none of theirs, nor doth it make his 'Administration null or ineffectual; nor will it allow 'you to separate from the Worship which he Admi-'nistreth. So the Ministers sent to *Oxford* do as-

Account given to the Parliament, p. 27.

sert; 'Some evil Men may, and always have, *de* '*facto*, been Officers and Ministers in the Church, *&c.* 'and the wickedness of such Men did not null or eva-'cuate their Ministerial Acts; for our Saviour would 'have the Scribes and Pharisees heard while they sate 'in *Moses*'s Chair, *&c.* And that the Ministrations in such a case are not invalid, and that the People suffer not by it, they further prove: 1. Because they offi-ciate not in their own Name. So the Old Non-Con-

Letter of the Ministers, p. 11.

formists; 'It hath ever-more been held for a Truth, 'in the Church of God, That although sometimes the 'Evil hath chief Authority in the Ministration of 'the Word and Sacraments; yet forasmuch as they 'do not the same in their own Name, but in Christ's, 'and minister by his Commission and Authority, we 'may use their Ministry, both in hearing the Word, 'and receiving the Sacraments; neither is the effect of 'Christ's Ordinance taken away by their wickedness. 2. The virtue of the Ordinance doth not depend up-on their Goodness, but God's Promise. So Mr. *Ro-*

Tract. 3. p. 223.

gers saith of Prayer; 'If this burden [*of bad Mini-'sters*] must be born, I ask, If among many sweet 'Liberties we enjoy, we may not join in Prayer with 'them, if we can pray in Faith, seeing their unwor-'thiness cannot with-hold the Fruit of God's Pro-'mise from us, which is to one kind of Prayer as 'well as another? So saith Mr. *Cradacot* of the Word; 'Take

'Take heed, ſaith he, of being leavened with preju-
'dice againſt the Miniſtry of the Word, becauſe of
'the miſdemeanors or miſcarriage of the Miniſter. It
'is the Word of the Lord which converts, not the
'Perſon of the Diſpenſer or Speaker. Hence it was
'that the Miniſtry of the Scribes and Phariſees was
'not to be rejected, but to be eſteemed, ſo long as
'they failed not of the Subſtance thereof, *&c.* I con-
'ceive it's a rare thing for unconverted Miniſters to
'convert; and yet we muſt remember not to tie the
'efficacy of the Word and Sacraments, to the good-
'neſs or badneſs of a Miniſter's Perſon. So when it's
objected; *How can we expect a Bleſſing upon the La-*
bours of ſuch, though they preach truth? Mr. *Nye* replies,
Anſw. 1. *The mixtures in Sermons are neareſt, the irre-*
gularities of their Calling next, the ſins of their Conver-
ſations furtheſt from their Doctrine, and therefore have
leſs efficacy at ſuch a diſtance to prejudice it. Anſw. 2.
It's God's Word, and not their own they preach, &c.
3. That if Perſons themſelves do believe and are ſin-
cere, they are, notwithſtanding ſuch a Miniſtry, ac-
cepted. *The Sacrifice of a faithful* Elkanah, ſaith one,
was pleaſing to God, even when Hophni *and* Phineas
were Prieſts. From all which we find ſome declaring,
that notwithſtanding this they would Communicate.
So a Learned Perſon; 'The Peoples Prejudices
'againſt the Liturgy, are grounded, for the moſt
'part, upon the wicked Lives of thoſe that are the
'moſt conſtant readers and frequenters of it, [doubt-
leſs the Author, if he had conſidered this, would
rather have ſaid that they are grounded upon the
wicked Lives of ſome of thoſe that read and frequent
it.] 'I ſhall never upon that account ceaſe to join
'in Prayers, and to hear Sermons. Others, we find,
exhorting their Auditors to attend even upon ſuch.

Farewel Sermons, Vol. 3. *p.* 22, 23.

Caſe of great and preſent Uſe, *p.* 14.

England's Remembrancer Serm. 4 *p.* 94.

Bonaſus Vapulans, p. 133.

So

Pastor's Legacy, p. 125.

So Mr. *Fairclough* in his Farewel-Sermons; 'Get all 'good from, shew all Duty to him that follows.—— 'If he should be weak or evil, yet while he preacheth 'Truths, while he sits in *Moses*'s Chair, hear him se- 'riously, and carry your selves towards him as be- 'comes a People to their Minister.

I have thus far considered the Case of scandalous Ministers, because many make it an Objection, as well those that are not concerned, as those that are. Otherwise it must be acknowledged, that *England* was never better provided with a Learned and Pious Ministry, than at present; *who have as good Understanding, preach as good Doctrine, do as much good by their Preaching as any others*, as a late Writer doth confess. But though many Congregations are well supplied with a Pious, Able, and Industrious Ministry, yet there are few or none but what have some, more or less, amongst the Laity, that are (as it may be supposed) not fit to be received into Communion with a Church, or to be communicated with. This brings me to the next thing in Worship, which is,

Non-Conformists Plea for Conformists, p. 12, & 23.

On the Sacrament, p. 235.

P. 4. The Case of Mixed Communion. *This is a Plea*, saith Mr. *Vines*, *that is plausible to easy Capacities, because it pretends to set up Holiness of Ordinances and People*; but what the eminent Dissenters do utterly disclaim; Mr. *Vines* saith it is *Donatistical*, and others, as Mr. *Brinsley* and Mr. *Jenkin*, that *it's the common Plea or Pretence which for the most part hath been taken up by all Schismaticks, in defence of their separation from the Church*; and therefore that it is necessary *the People should be untaught it*, as Mr. *Baxter* doth advise. And as they do disclaim it, so they declare that those that separate upon this account, *do it very unjustly* (a); that *the Scandals of Professors are ground of mourning, but*

Brinsley's Arraignment, p. 37, 38.
Jenk. on Jude, v. 19.
Baily's Dissuasive, p. 22.
Sacril. desert. p. 97.
(a) Cawdrey's Reformation promoted, p. 131.

but not of ſeparation (b); that *there may be a ſufficient cauſe to caſt out obſtinate Sinners, and yet not ſufficient cauſe for one to leave the Church, though ſuch be not caſt out* (c). That 'the ſuffering of prophane and ſcan-'lous Livers to continue in the Church, and partake 'in the Sacrament, is doubtleſs a great Sin; yet the 'Godly are not preſently to ſeparate from it. *There is*, ſaith Mr. *Burroughs* (d), *an error on both ſides; either thoſe that think it concerns them not at all with whom they come to the Sacrament, or thoſe that if they do what they can to keep the Scandalous away, and yet they ſhould be ſuffered to come, that they themſelves may not come to partake of it.*

(b) *Manton* on *Jude*, p. 496.
(c) *Vines* on Sacrament, p. 242, Platform, c. 14. § 8. V. *Cotton's* Holineſs of Church-Member, p. 2.
(d) Goſpel-Worſhip, Serm. 11. p. 242.

This both the Preſbyterians and Independents ſo far agree in; and for this their Opinion they urge ſeveral Arguments.

Firſt, It's no where commanded, but is *a vain pretending to Holineſs above Rule and Example*, ſaith Mr. *Vines*. 'It's no Duty, as he elſewhere ſaith, be-'cauſe there is no Command; it's no Duty, and there-'fore we read not this word, *come forth*, in any of 'the Epiſtles written to the ſeven Churches, againſt 'which Chriſt ſaith he hath ſuch and ſuch things. 'They that lived in the Impurer, are not called forth 'into the Purer, but there are Promiſes made to them 'that keep themſelves pure, and Duties injoined 'them toward the impurer part. For we may not 'make every Diſeaſe the Plague. Shall the Sons of 'God, the Angels, forſake the Lord's Preſence, be-'cauſe Satan came alſo amongſt them? *&c.* The Pro-vincial Aſſembly of *London* doth affirm; *In the Church of* Corinth *was ſuch a profane mixture at the Sacrament, as we believe few, if any of our Congrega-tions can be charged withal: And yet the Apoſtle doth not*

Arg. 1. On Sacrament *p.* 246. *p.* 32.

Vindicat. of Presbyt. Govern. *p.* 134. *Brinſly's* Arraign. *p.* 47.

V. *Firmin's* Separat. examined, *p.* 40. *Cawdrey's* Church-Reformat. *p.* 71. * *Theodulia*, p. 74.

not perſwade the Godly Party to Separate, much leſs to gather a Church out of a Church. From which Conſideration, Mr. *Tombs* concludes *; 'Sure it can be no 'ſin in any Perſon to join in the True Worſhip and 'Service of God with any, if he have no command 'to withdraw himſelf from that Service becauſe of 'their Preſence, nor Power to exclude them, and yet 'is bound to the Duties there performed.

Survey of Diſcipline, Pref. A. 3. Platform, *c.* 14. §. 9.

Nay, they do not only plead that it's not commanded, but that it's forbidden and unlawful. So Mr. *Hooker*; *To ſeparate from a Church, becauſe of the Sin of ſome Worſhippers, is unlawful.* So the *New-England* Miniſters do declare; 'As ſeparation from a 'Church, wherein prophane and ſcandalous Livers 'are tolerated, is not preſently neceſſary: So for the 'Members thereof, otherwiſe worthy, hereupon to 'abſtain from Communion with ſuch a Church, in the 'participation of the Sacraments, is unlawful.

Arg. 2.

Grave Confut. part 3. *p.* 53. On the Sacrament, *p.* 242. & *p.* 31, 32.

Secondly, They plead, that the communicating in God's Service with open Sinners, whom the Godly in ſome of our Aſſemblies are enforced to communicate with, is not ſufficient to make ſuch prophane, or to pollute to them the Holy Things of God: So the old Non-Conformiſts. So Mr. *Vines*; *The preſence of wicked Men at God's Ordinances, pollutes not them that are neither acceſſary to their Sin, nor yet to their preſence there.* This Mr. *Burroughs* diſclaims; *You are not defiled by the meer preſence of wicked Men in the Sacrament, (for that is a meer deceit and gull, that ſome would put upon them that differ from them) but thus are you defiled, if you do not your Duty, and the uttermoſt you are able, to purge them out.* But if this be done, according to the Power and Capacity Perſons are in, it's univerſally granted that the Innocent ſhall not ſuffer for the Nocent. So Mr. *Ball*;

Goſpel-Worſhip, Serm. 11. *p.* 236, 237.

Ball; 'The Precept of debarring ſcandalous Offen-
'ders bindeth them to whom God hath given this
'Power, and them only ſo far as God hath put it in
'their Power. But God regularly doth not leave
'that Power in the hand of one ſingle Steward, or
'ſome few private Chriſtians. —— And if the Steward,
'or one or few private Chriſtians, cannot debar the
'unworthy from the Lord's Table, it is manifeſt the
'Ordinance of God is not defiled to them by the
'preſence of the Wicked, whom they deſire to re-
'form or expel, but cannot, becauſe Power is not in
'their hand to do it lawfully.

Tryal, *c.* 10. *p.* 191, 205. V. *Jean*'s Diſcourſe on the Lord's Supper. *Rutherford*'s right of Preſbyt.

This they confirm. 1. From the Examples of the Prophets and good Men, who of old joined with many that were notoriouſly ſtained with groſs Sins; from the practice of our Saviour that communicated with ſuch in the publick Service of God; from the practice of Chriſtians in Apoſtolical Times, all which the old Non-Conformiſts do inſiſt upon. This is alſo pleaded by thoſe of *New-England* and others.

Grave confut. Part 3. *p.* 53, & 55. *Ball*'s Tryal, *p.* 211. Platform, *c.* 14. § 8. *Blake* Vindic. *p.* 235.

This would make all the Sins of the Congregation to be ours. So Mr. *Baxter*; 'If you be wanting in
'your Duty to reform it, it is your Sin; but if bare
'preſence made their Sin to be ours, it would alſo
'make all the Sins of the Aſſembly ours.

Chriſtian Directory, *p.* 747. V. Non-Conformiſts no Schiſmaticks, *p.* 16.

From all which it appears, that their ſenſe is, that ſcandalous Members are no ſufficient Reaſon for Separation; for that muſt be, either becauſe it's commanded in Scripture, or that thoſe that do communicate with ſuch, are in ſo doing corrupted alſo; but if neither of theſe be, then we may ſafely Communicate with ſuch, or in a Church where ſuch are, without Sin.

Thirdly, To ſeparate upon this Ground, is to maintain a Principle deſtructive to the Communion of

Arg. 3. *Vines* on the Sacrament, *p.* 244.

the Church visible, which consists of good and bad. This Mr. *Cotton* is peremptory in; 'It is utterly untrue to say, that Christ admits not of any dead 'Plants to be set in his Vineyard, or that he takes 'not to himself a compounded Body of living and 'dead Members, or that the Church of God is not 'a mixed Company, *&c.* From the ill Effects of which, Mr. *Cartwright* used to call this Separation, upon pretence of greater purity, *the white Devil.*

Infant. Baptism, *p.* 102. V. *Bains* on the *Ephes.* c. 1. v. 1. p. 5.

In Proverb. *Edward's* Apol.

And because there are some Scriptures that seem to look this way, and are made use of by those that make mixed Communion an Argument for Separation; therefore they have taken off the force of them.

Object. 1. 1 Cor. 5. 11. If a Brother be a Fornicator, *&c.* the Apostle exhorteth not to eat with him.

To this they Answer;

Answ. 1. That if it be meant of excluding such an one from Church-Communion, it must be done by the Church, and not a private Person. *But you are not commanded to separate from the Church, if they exclude him not*; So Mr. *Baxter*, &c.

Defence, Part 2. *p.* 27. *Cawdrey's* Church-Reformat. *p.* 126.

Answ. 2. That it concerns not Religious, but Civil-Communion, and that not all Civil Society or Commerce, but Familiar also. For which they produce several Reasons; 1. They argue from the Notion of *eating Bread, which is a Token of Love and Friendship in phrase of Scripture; not to partake of, or to be shut from the Table, is a sign of Familiarity broken off.* So Mr. *Ball*, &c. 2. 'The eating which is here forbidden, is allowed 'to be with an Heathen: but it's the civil eating 'which is only allowed to be with an Heathen; 'therefore it's the civil eating which is forbidden to 'be with a Brother. So Mr. *Jenkin*, &c. 3. 'The 'eating here forbidden, is for the punishment of 'the Nocent, not of the Innocent. To these there

Ball's Tryal, *p.* 200. *Brinsley's* Arraignment, *p.* 45. *Jenk* on *Jude*, v. 19. *Tomb's Theodicia*, p. 210.

are

are added others by the Old Non-Conformists.

As for other Objections, they are also undertaken by the same Hands, and to which Mr. *Baxter's* Answer is sufficient; *If you mark all the Texts in the Gospel, you shall find that all the Separation which is commanded in such cases (besides our separation from the Infidels and Idolatrous World, or Antichristian and Heretical Confederacies, and No-Churches) is but one of these two sorts; 1. Either that the Church cast out the impenitent by the Power of the Keys. Or, 2. That private Men avoid all private Familiarity with them*; but *that the private Members should separate from the Church, because such Persons are not cast out of it; shew me one Text to prove it if you can?* 'This, saith Mr. *Vines*, hath not 'a syllable of Scripture to allow or countenance it.

Grave Confut. Part 4. *p.* 57. *Tomb's* Theodulia, *p.* 167. *Cawdrey's* Reformat. *p.* 75. Cure *Dir.* 9. *p.* 81.

On the Sacrament, *p.* 246. *Tomb's* Theod. *p.* 128.

But supposing it be allowed, that we ought not to separate from a Church, where corrupt Members are tolerated or connived at under some present circumstances, (as for want of due proof, or through particular favour) yet it seems to be allowable where there is no Discipline exercised, or taken care of. For then we are without an Ordinance. To avoid this Objection, I shall consider,

2. The Case with respect to Discipline; and shall shew from them, 1. That the want of that, or defects in it, are no sufficient reason for Separation. 2. What Discipline is exercised or taken care of in the Church of *England*.

Sect. 2.

The former of these they do own and prove.

First, As Discipline is not necessary to the being of a Church. This was of old maintained by Mr. *Cartwright*, who thus argues; 'That Church-Assem-'blies are builded by Faith only, on Christ the Foun-'dation; the which Faith so being, whatsoever is 'wanting of that which is commanded, or remain-'ing

Arg. 1. *T. C's* Letter to *Harrison*, against Separation in the Defence of the Admonit. *p.* 98, 99.

'ing of that which is forbidden, is not able to put 'that Assembly from the Right and Title of so being 'the Church of Christ.—For though there be many 'things necessary for every Assembly, yet they be 'necessary to the comely and stable Being, and not 'simply to the Being of the Church. And afterward he gives an Instance in the Dutch Assemblies, (or *Lutheran* Churches) which, he saith, *are maintained in Discipline.* So Dr. *T. Goodwin*; 'Whereas now in 'some of the Parishes of this Kingdom, there are 'many Godly Men that do constantly give themselves 'up to the Worship of God in Publick, *&c.* These, 'notwithstanding their mixture and want of Disci-'pline, I never thought, for my part, but that they 'were True Churches of Christ, and Sister Churches, 'and so ought to be acknowledged. So that if Discipline be not essential to a True Church, and a True Church is not to be separated from, (as has been proved above) then the want of Discipline is no sufficient reason for Separation.

P. 106.

Com. on the *Ephes.* p 487, 488.

Arg. 2. *Vindiciæ* c. 31. p. 236, 238.

Secondly, This they further prove, by an Induction of Particulars. This way Mr. *Blake* proceeds in; 'Discipline was neglected in the Church of *Israel*, 'yet none of the Prophets, or Men of God, ever 'made attempt of getting up purer select Churches, 'or made Separation from that which was in this 'sort faulty. All was not right in the exercise of 'Discipline in the Churches planted by the Apostles, 'some are censured as foully faulty, *&c.* yet no-'thing heard by way of Advice for any to make 'Separation, nor any one Instance of a Separatist 'given.

v. Grave Confut. Part 1. *p.* 18.

On Sacram. *c.* 19. *p.* 216.

To come lower, we are told by Mr. *Vines*, That *the Helvetian or Switzerland Churches, claim to be Churches, and have the Notes, Word, and Sacraments, though*

though the Order of Discipline be not setled among them, and I am not he that shall blot out their Name. To come nearer Home; it was so in the late Times when this was wanting, as was acknowledged (*a*), and of which Mr. *Vines* saith (*b*), *we know rather the Name than the Thing.* And if we shall look into the several Church-Assemblies amongst the Dissenters, we shall find, that *as there are many Preachers without full Pastoral Charge*, as it is acknowledged, that have little Authority over their Flocks in this kind, that have not so much as the Name of Discipline amongst them. And so they have little reason to justify themselves in a Separation by such an Argument, that will as well wound themselves, as those they bend it against; and they that do so, are guilty of Sin. So Mr. *Baxter*; *Many that observe the Pollution of the Church, by the great neglect of Holy Discipline, avoid this Error, by turning to a sinful Separation.* I shall conclude this, with that grave Advice of Dr. *Owen*; 'When 'any Church, whereof a Man is, by his own consent, antecedently a Member, doth fall in part or 'in whole, from any of those Truths which it hath 'professed, or when it is overtaken with a neglect 'of Discipline, or Irregulatities in its Administration; 'such a one is to consider, that he is placed in his 'present State by Divine Providence, that he may 'orderly therein endeavour to put a stop unto such 'Defections, and to exercise his Charity, Love, and 'Forbearance towards the Persons of them whose 'Miscarriages at present he cannot Remedy. In 'such Cases there is a large and spacious Field for 'Wisdom, Patience, Love and prudent Zeal to 'exercise themselves. And *it is a most perverse 'imagination, that Separation is the only Cure for 'Church-Disorders.* If this Advice be good in one Case,

V. *Gillespie's Nihil respondes*, p. 33.

a) *Knutton's* seven Queries. *Brinsley's* Arraign. *p.* 48.
b) On Sacram. *p.* 219. *Troughton's* Apol. *p.* 65.

Cure Dir. 47. *p.* 231.

Evangel Love, *c* 3. *p.* 77.

Caſe, it is ſo in another; and if it were well underſtood, and faithfully followed, this Argument would be of little or no force.

2. I ſhall ſhew how little this Plea of the Defective Diſcipline reaches the Caſe. It's granted, that there is ſuch a Power and Authority of Eccleſiaſtical Diſcipline reſident in the Church of *England*, that *if open and ſcandalous Perſons are not caſt out, the Fault is in the Governours, for the Law takes order they ſhall be*, as Dr. *Bryan* ſaith (*a*). And the Power of Suſpenſion put thereby into the Miniſter's Hands, is ſo evident, that after Dr. *Collins* had proved it from the Rubricks, Canons, *&c.* he concludes (*b*), *It's plain, that the Judgment and Practice of the Church of* England *in all Times, ever ſince it was a Church, hath been to ſuſpend ſome from the Table of the Lord.* So that if there be Defects, *through ſome paſt and preſent Obſtructions in the Exerciſe of Diſcipline, yet cannot the Church properly ſtand charged with them*, as is acknowledged (*c*); or whatever may be charged upon the Church, there can be no ſufficient Cauſe from a Defect, Remiſneſs or Corruption therein, for a Separation from it. This was the conſtant Judgment of the old Non-conformiſts, which I ſhall tranſcribe from a grave Author; 'Thoſe, ſaith he, that for 'many Years together, during the Reign of the three 'laſt Princes, denied to come up to a full Conformity to this Church, had a low Opinion of the 'Diſcipline then exerciſed (of which they have 'left behind them large Evidences) yet how tender 'were they of the Churches Honour to keep Chriſtians in Communion? How zealous were they againſt 'Separation? as may appear in the Labours of 'Mr. *Parker*, Mr. *Paget*, Mr. *Ball*. Mr. *Brightman* laid 'us low enough, when he did not only parallel us with luke-

a) *Dwelling* with God, Serm. 6. *p.* 301. *V.* Grave Confut. part 1. *p.* 17. *Fermin* Separation examined, *p.* 28.

b) *Provocator provocatus*, p. 151, & 154. V. *Vines* on Sacrament, *c.* 19. *p.* 233. *Brinſley*'s Arraign, *p.* 40. *Cawdrey*'s Church Reformat. *p.* 122.

c) *Brinſley*'s Arraign. *p.* 48. *Jenk.* on *Jude* v. 19. *Blake*'s *Vindiciæ*, c. 31. p. 236.

'luke-warm *Laodicea*, but made that Church the Type, 'and we the Antitype, by reaſon of our Diſcipline; 'yet how zealous is he againſt Separation from theſe 'Aſſemblers, and breaks out in theſe words; *There-* '*fore their Error is wicked and blaſphemous, who ſo for-* '*ſake the Church, as if Chriſt were altogether baniſhed* 'thence.

Having thus far conſidered what opinion the graver ſort of the Non conformiſts have of Communion with a Church, and what Rules they do lay down about it; and ſhew'd that according to thoſe Rules, Separation from the Church is unlawful. I ſhall cloſe all with the laſt Advice given by a Reverend Perſon to his Pariſhioners, in a Farewel Sermon in theſe words; 'Take heed of Extreams. It is the ordi- 'nary Temptation, in a time of Differences, to think 'we cannot run too far from them we differ from; 'and ſo whilſt we decline one Rock, we ſplit upon 'another. Remember the old Non-conformiſts were 'equal Enemies to Superſtition and Separation. Main- 'tain (I beſeech you) ſober Principles, ſuch as theſe 'are, that every defective Miniſtry, is not a falſe Mi- 'niſtry; that ſinful Super-additions, do not nullify 'Divine Inſtitutions; that ſinful Defects in Ordinan- 'ces, do not hinder the ſaving Effects of them. That 'there is a difference betwixt directing a Worſhip, 'preſcribing things ſimply Evil, and manifeſtly Idola- 'trous, and directing about Worſhip, things doubt- 'fully good being injoined, but the unqueſtionable 'Subſtance of Worſhip being maintained. This latter 'ter doth not juſtify Separation.

England's Remembrance. Serm. 16. p. 454.

And that the ſuppoſed Corruptions in the Church of *England* are of that nature, as do not affect the ſubſtance of it, nor are ſuch but what may be ſafely communicated in, I ſhall now proceed to ſhew from them.

3. I

3. *General.*

3. I shall consider what Opinion the eminent Nonconformists have had of the several Practices in the Church of *England*, that are injoined upon those that hold Lay-Communion with it, which respect Forms, Gestures, &c. In general, they acknowledg that they are Things tolerable, and what no Church is without, more or less (*a*). 2. That they are not sufficient to hinder Communion. 3. That they are but few (*b*).

a) Letter of the Ministr. of *Old-Engl. p.* 12, 13. *Bryan's* Dwelling with God, *p.* 311. *Troughton's* Apol. *c.* 7 *p.* 68.

b) *Owen's* Peace-Offer. *p.* 17. Mischief of Impositions, Epist Dedic.

First, Forms; and so it's required of the Members of the Church, that they join in the use of Liturgy or Common-Prayer. For the better understanding their Judgment in this Matter, I shall shew what their Opinion is of Forms of Prayer, of publick Forms, of Forms prescribed, and of that particular Form of Divine Service used in this Church.

1. The use of Forms is declared by them to be a thing lawful in it self, and what God hath left us at liberty to use, or not to use, as we see occasion. So Mr. *Ball*; 'The Word of God doth not prescribe 'any particular Form, stinted or not stinted, as 'necessary, but doth warrant both as allowable; for 'where nothing is in particular commanded touch-'ing the external Form of Words and Order, in 'which our Petitions should be presented to the 'Lord, there we are left at liberty. And to put 'Religion, in reading or uttering Words, in a stin-'ted or conceived Form, What is it less than Superstition? Of the same mind is Mr. *Baxter*, and others *: And even Dr. *Owen*, though he doth disallow the composing Forms of Prayer for our own private use, yet at the same time declares †, that *he doth not argue against Forms of Prayer, as unlawful to be used.* And he adds a little after; *If they appear not contrary unto, or inconsistent with, or are not used in a way exclusive*

Tryal, *c.* 2. *p.* 36, & *c.* 8. *p.* 131.

* Sacril. desert. *p.* 98, 99. Cure of Ch. Divis *p.* 175. *Tomb's* Theod. *p.* 137.

† Discourse of the Work of the Spirit in Prayer, *p.* 210, 235. *V.* Dissenting Brethren, in 32 Quest. *p.* 55.

exclusive of that Work of the Holy Spirit in Prayer, which we have described from Scripture, &c. *I shall not contend with any about them.*

But they do not only assert, but they also undertake to prove the lawfulness of Forms (*a*), from the Nature, Use, and Ends of Prayer, and charge the contrary Opinion with Enthusiasm (*b*), and Novelty (*c*).

Secondly, As to Forms in Publick, they declare; 1. That it is lawful to use them, and that *this was the Tenent of all our best and most judicious Divines* (*d*). This Dr. *Owen* is cautious of denying, who saith (*e*), *Supposing that those who make use of, and plead for Forms of Prayer, especially in Publick, do in a due manner prepare themselves for it by Holy Meditation*, &c. *I do not judg that there is any such Evil in them, as that God will not communicate his Spirit to any in the use of them.* 2. They do not only grant it lawful to use them, but that it's expedient. So Mr. *Egerton* declares (*f*); 'As 'for the Publick Congregation, special care must be 'had, that nothing be done in Praying, Preaching, or 'Administring the Sacraments, but what is decent 'and orderly, because there many Eyes do see us, 'and many Ears hear us; and upon this account, it 'is expedient for the most part to keep a constant 'Form, both of Matter and Words. Mr. *Bradshaw* pleads for it, (as Mr. *Gataker* informs us in his Life) for the avoiding *Hesitation, which in Prayer is more offensive than in other Discourse.* And when, in a late Collection of Sermons, we find it complained of, that *in our days some have such Schismatical Phrases, Notions, and Doctrine in Preaching, Praying, and Praising, that a sober Christian cannot say*, Amen; it renders a Form so much the more considerable. 3. They declare that Publick Forms were universally used. So Mr. *Clark* saith, That 'Set Forms of

(*a*) *Ball*'s Tryal *c.* 2. *Rogers* Tr. 223 *Bryan*'s dwelling with God, *p.* 307.

(*b*) Grave Confut. Epist. to Reader. Continuat. of Morn. Exer. *p.* 1006.

(*c*) *Prest.* Serm. on *Jo.* 1. 16.

(*d*) *Clark*'s Liv. of 10 Divines, *p.* 255. *Bal*'s Tryal, *p.* 11.

(*e*) Discourse of Prayer, *p.* 231.

(*f*) Pract. of Christianity, *c.* 11 *p.* 691. Edit 5.

Life of Mr. *W. Bradshaw*, in Mr. *Clark*'s Collect. in Fol. *p.* 67. Continuat. of Morn. Exerc. Serm. 31. *p.* 1006.

Collection of the Lives of 10 Divines, *p.* 255. Life of M *Capel.*

'Prayer are according to the practice of all Churches, 'even the best Reformed; yea, and Mr. *Smith* 'himself saith, upon the Lord's Prayer, (though as 'then he was warping, and afterwards wandred far 'in the ways of Separation) that it was the pra-'ctice of the Ancient Church, and of all the Refor-'med Churches in Christendom, of the Churches 'immediatly after the Apostles; nay, (saith he) 'of the Church in the Time of the Apostles, as may 'be probably gathered out of 1 *Cor.* 14. 26. This 'hath also been the practice of the best Lights that 'ever were set up in the Churches of Christ. 4. Ac-

Ibid. cordingly this was the practice of the Old Non-conformists. So Mr. *Clark*; *It is very well known that the Flower of our own Divines went on in this way, when they might have done otherwise, if they had pleased, in their Prayers before Sermons.* This we are told of Mr. *Bradshaw* and Mr. *Cartwright* (*a*). And we find Mr. *Hildersham*'s Prayer before Sermon Printed (*b*), and others. This was so universally and constantly practised, that Mr. *Clark* tells us (*c*), that *the first Man who brought conceived Prayer into use in those parts where he lived*, was Mr. *Sam. Crook*, who died but in the Year 1649.

a) *Bradshaw*'s Life publish'd by Mr. *Clark*, in Fol. *p.* 67.

b) His Doctr. of Fasting and Prayer, *Anno* 1633.

c) Collect. of 10 Lives, 4o. *p.* 38.

Thirdly, As to prescribed Forms and Liturgies; of this Mr. *Ball* saith; *I have shewed the use of a stinted Liturgie lawful and allowable by the Word of God, of ancient use in the Churches of Christ, approved by all Reformed Churches*, which is a very convenient method for the consideration of their Judgment in the case. 1. They grant that they are lawful, *It's contrary to no Precept or Commandment, directly, or by lawful Consequence*, saith Mr. *Ball*. So Mr. *Norton* of *New-England* doth determine; 'Such things be-'ing observ'd as are to be observed, it may be law-

Tryal, Epist. to Reader.

Tryal, c. 1. p. 5. c. 3. p. 23.

Answ. to *Apollanius*, c. 13.

ful

'ful to uſe Forms of Prayers, *&c.* preſcribed in the 'Church; neither are the Churches which uſe them 'guilty of Superſtition, Will-Worſhip, and violating 'the ſecond Commandment. And Dr. *Owen* himſelf complies with it, who yields, That *Men or Churches may agree upon a preſcribed Form by common conſent, as judging and avowing it beſt for their own Edification*; and only argues againſt preſcribing ſuch Forms of Prayer *univerſally, in oppoſition, and unto the excluſion of free Prayer.* 2. They grant that they are not only lawful, but that there are foot-ſteps of this way of Worſhip both in the Old and New Teſtament, as Mr. *Tombs* and others have ſhewed (*a*); and Mr. *Ainſworth* himſelf (that did otherwiſe argue againſt them) doth confeſs (*b*). 3. They grant that they are very ancient in the Chriſtian Church: The *Chriſtian Churches* of ancient Times, for the ſpace of this 1400 Years at leaſt, if not from the Apoſtles Time, have had their ſtinted Liturgies, ſaith Mr. *Ball* (*c*): And they anſwer Objections to the contrary (*d*). 4. They grant that in the beſt Reformed, nay, in all Reformed Churches, they are not only uſed and tolerated, but alſo uſeful and expedient (*e*). 5. That thoſe amongſt us, to whom the uſe of the Common-Prayer hath been thought moſt burthenſome, *have, from time to time, profeſſed their liking and approbation of a ſtinted Liturgy*, as Mr. *Ball* aſſures us (*f*). 6. That they thought it altogether unlawful to ſeparate from a Church for the ſake of ſtinted Forms and Liturgies. This is not only frequently affirmed by Mr. *Ball* (*g*), but little leſs even by Mr. *Norton* (*h*), who ſaith, *It is lawful to embrace Communion with Churches, where ſuch Forms in Publick Worſhip are in uſe; neither doth it lie as a Duty on a Believer, that he disjoin and ſeparate himſelf from ſuch a Church:* And they give this rea-

Diſcourſe of Prayer, *p.* 222, & 235.

a) *Tombs Theodulia*, p. 221. *Baxt.* Cure, *p.* 176. *Balls* Trial, *p.* 128, 129. Grave Conſut. *p.* 12, 13.

b) Annot. on *Ex.* 12. 8.

c) Trial, *p.* 96, 106, 111, 138. & *p.* 80.

d) *Tombs Theodulia*, p. 222.

e) *Balls* Trial, *p.* 108, *&c.* *Rogers* Treatiſes, *p.* 224. *Tombs* Theod. *p.* 234.

f) Trial, *p.* 96, 106, 120.

g) Trial. *p.* 121 129, 140, 156.

h) Reſp. ad Apol. *c.* 13.

ſon for it, that then they muſt ſeparate from all Churches. So Mr. *Baxter*, &c. 'Is it not a high degree of Pride, to conclude, that almoſt all *Chriſt's* 'Churches in the World, for theſe thirteen hundred 'Years at leaſt to this day, have offered ſuch Worſhip unto God, as that you are obliged to avoid 'it? and that almoſt all the *Catholick Church* on 'Earth this day, is below your Communion for uſing 'Forms? and that even *Calvin*, and the Preſbyterians, *Cartwright*, *Hilderſham*, and the old Non-conformiſts, were unworthy your Communion? I know there are ſeveral Objections againſt Forms of Prayer, but I know alſo that theſe are anſwered by them. But ſince the moſt common is, that of quenching and ſtinting the Spirit; I ſhall briefly give their ſence of it. They ſay,

Sacril. deſert. p. 102. Defence, Part 2. p. 65. *Balls* Trial, p. 138. *Rogers* 7 Tr. p. 224.

Roger's 7 Tr. Tr. 3. c. 4. p. 223. 1. To ſay that Perſons ſhould uſe no ſet Form, but pray as moved by the Spirit, *is a fond Error.*

Balls Tryal, c. 5. p. 83. 2. They ſay, that *the Spirit inſtructeth us what to ask, not in what phraſe of ſpeech. It ſtirreth up in us holy Deſires, but giveth not ability ſuddenly and without help, to expreſs and lay open our Hearts in a fit method and ſignificant words.—Ability of Speech is a common Gift of the Spirit, which the Lord beſtoweth upon good and bad*, &c.

Ibid. p 91. 3. That *the meaſure of the Spirit ſtandeth not in Words and Forms, but in fervent Sighs and Groans.*

Rogers, Ibid. 4. That 'there is nothing letteth, but that in ſuch 'Forms, the Hearers Hearts may profitably go with 'the ſame, both to humble, to quicken, and to comfort. And Dr. *Owen* cannot deny but that they may be *for edification*, and that Perſons in the uſe of them may *have Communion with God.*

Diſc. of Prayer, p. 222, 231, 232.

5. They ſay, that the Scriptures inſiſted upon in this Caſe, are grounded upon Miſtakes, and are miſ-

applied,

applied, as Mr. *Tombs* in particular hath clearly manifested: *Theodulia*, p. 164, 238.

Fourthly, I shall consider what their Opinion is as to the English Liturgy, or Common-Prayer, both as to the Liturgy it self, and Communion in it. As to the Liturgy it self, it's acknowledged,

1. That the Matter for the most part is good, sound, and divine, and that *there is not any Doctrinal Passage in any of the Prayers, that may not bear a good construction, and so Amen may be said to it*, as Dr. *Bryan* with others do maintain. *Bryan's* dwelling with God, Serm. 6. *p.* 312. *Bast.* Def. part 1. *p.* 29, 59. *Crofton* Refor. no Separ. *p.* 25. T. *D. Jerubbaal*, p. 35.

2. That as no Church for this 1400 Years has been without its Publick Forms, so ours is the best. So the old Non-conformists; *Compare the Doctrines, Prayers, Rites at those Times* [throughout] *in use in the Churches with ours, and in all these (blessed be the Name of the Lord) we are more pure than they.* And it's not much short that we find in Mr. *Baxter*, in the name of the present Non-conformists. Letter of the Minist. in *Old-Engl.* p. 12. Second Plea for Peace, *p.* 101.

3. That which is accounted faulty, is tolerable, and hinders not but that it's acceptable to God, and edifying to pious and well-disposed Persons.

Tolerable. So Mr. *Corbet*; 'The Worship contained 'in the Liturgy, may lawfully be partaked in, it be- 'ing sound for substance in the main, and the mode 'thereof being laudable in divers Forms and Orders, 'and passable in the most, though in some offensive, 'inconvenient, or less-perfect. Plea for Lay-Communion, *p.* 2. V. *Ball's* Tryal, c. 9. *p.* 58.

Acceptable to God. So the old Non-conformists; *In them that join with the Prayers, according to Christ's Command, (and liberty of absence from Christ, hath not been shewed) notwithstanding the Corruptions, we hold the Prayers to be an holy acceptable Sacrifice to God*, &c. Letter of the Minist. in *Old-England*, p. 13.

Edifying to well-disposed Persons. To this purpose Mr.

Treat. 3. c. 4 p. 224

Mr. *Hildersham*, Mr. *Rogers*, &c.

And accordingly Mr. *Corbet* professeth his own experience; (a) 'Though I judg their Form of Worship 'to be in many respects less perfect than is desired, 'yet I have found my Heart spiritually affected and 'raised towards God therein, and more especially in 'receiving the Lord's Supper. I judg this Form may 'be used formally by the Formal, and spiritually by 'those that are Spiritual. It is my part to make the 'best of it, being the established Form. As to Communion in the Liturgy, it is granted, 1. That there is no cause to renounce it, or the Communion of the Church for it, and that so to do is a Sin (b). 2. That *all the Reformed Churches in Christendom, do commonly profess to hold Communion with the English Churches in the Liturgy, if they come among us where it is used* (c). 3. It's declared on the part of the old Non-conformists, *That they ordinarily and constantly used the Communion-Book in their Publick Ministrations* (d); and that *the People generally were in their days satisfied in it* (e). And for the present it's declared, *We can lawfully not only hear Common-Prayer, but read it our selves* (f).

a) *Corbet.* Plea, p. 3.
b) *Gifford's* plain Declaration. *Ball's* Trial, c. 7. p. 121. Sacril. desert. p. 105.
c) Mr *Baxter's* Def. of Cure, p. 68.
d) *Ball's* Tryal, p. 121. c. 8. p. 155.
e) Lec. of Ministers of *Old-Engl.* p. 14.
f) Mr. *Mead's* Case, p. 7. M. *Humphry's* Healing Paper p. 5. Mr. *Baxter's* Disp. 4. of Church-Gov. p. 364. Mr. *S. Fairclough's* Life, p. 157.

I shall not trouble the Reader with the several Objections against the Liturgy, and the Answers return'd to them by the old and present Non-conformists, but shall content my self with that, which it seems *was much insisted upon* in the days of Mr. *Ball*, and their Reply to it.

Trial. c. 8. p. 152.

Object. *The Liturgy, in the whole Matter and Form thereof, is too like unto the Mass-Book.*

Answ. 'If the Liturgy be Antichristian, it is so either in 'respect of the Matter, or of the Form. Not of the 'Matter; for that which properly belonged to Antichrist, the foul and gross Errors, is purged out.

'Not

'Not of the Form; for Order and Phraſe of Speech 'is not properly Antichriſtian.

2. 'That the Engliſh Liturgy is gathered according 'to the Ancients, the pureſt of them, and is not a 'Collection out of the Maſs-Book, but a refining of 'that Liturgy which heretofore had been ſtained 'with the Maſs, *&c.* and is not a Tranſlation of the 'Maſs, but a Reſtitution of the Ancient Liturgy.

P. 155. *V.* Letter of the Miniſt. in *Old Engl.* p. 14. *Dr. Bryan's* dwelling with God, *p.* 309, 310. Mr. *Baxter's* Cure, *p.* 281.

Thus ſaith that Learned Perſon, and much more, to whom many others do likewiſe conſent. And in this Mr. *Tombs* is ſo zealous, that he concludes; *I cannot but judg, that either much Ignorance, or much Malice it is, that makes any traduce the Engliſh Common-Prayer Book, as if it were the Popiſh Maſs-Book, or as bad as it; and to deter Men from joining with thoſe Prayers and Services therein, which are good, as if it were joining with Antichriſt the Pope, (when they can hardly be ignorant that the Martyrs in Queen* Mary's *days were burnt for it) is impudent falſhood.*

Theodulia, P. 102.

Having thus far conſidered the Forms, I ſhall now proceed to ſhew what their Opinion is of the Geſtures required in Lay-Communion, ſuch as Kneeling at the Sacrament, and ſtanding up at the Creed and Goſpels.

Sect. 2.

As to Kneeling.

1. It's granted, that the Poſture in the Sacrament is not determined. So Mr. *Baxter*; *I never yet heard any thing to prove Kneeling unlawful, there is no Word of God for or againſt any Geſture.*

Chriſtian Direct. *p.* 616.

2. It is granted, whatever the Geſture of our Saviour in it was, yet that doth not oblige. This Mr. *Tombs* hath undertaken to ſhew; 1. 'Becauſe this Geſture 'ſeems not to have been of choice uſed by Chriſt. '2. Becauſe St. *Paul* omits the Geſture, which he would 'not have done, if it had been binding. 3. He men-

V. Faldo's Dialogue betwixt a Miniſter and a Quaker. *Noye's* Temple meaſured, *p.* 81. *Theod.* p. 158.

'tions

'tions the Night, and calls it the Lord's Supper, and if 'the Time be not neceſſary, much leſs the Geſture. '4. If the Geſture doth oblige, then Chriſtians muſt 'uſe the ſelf-ſame that Chriſt uſed.

Chriſtian Letters, Let 24. p. 201. Direct. p.616.

3. It is granted, that the nature of the Ordinance doth not forbid Kneeling. So Mr. *Bains*; *Kneeling is not unbeſeeming a Feaſter, when our joy muſt be mingled with reverent trembling.* So Mr. *Baxter*; 'The 'nature of the Ordinance is mixed. And if it be law-'ful to take a Pardon from the King upon our Knees, 'I know not what can make it unlawful to take a ſea-'led Pardom from Chriſt, by his Ambaſſador, upon our 'Knee. Hence Mr. *Bailey* reckons it as an Error of ſome Independents, that they accounted *ſitting neceſſary, as a Rite ſignificant of fellowſhip with Chriſt, and a part of our imitation of him, and for both theſe reaſons, declared it neceſſary to keep on their Hats at the time of participation.*

Diſſwaſive, c. 2 p. 30. & c. 6. p. 121, 122. V. Johnſon's Chriſtian Plea, Treat. 3. c. 10. p. 285.

Letters, *Ibid.*

4. It is granted not to be Idolatrous. So Mr. *Bains*; 'Kneeling is neither an occaſion, nor by participation 'Idolatry: Kneeling never bred Bread-worſhip. And 'our Doctrine of the Sacrament, known to all the 'World, doth free us from ſuſpicion of adoration in it.

V. *Baxt.* Chriſt. Direct. p. 616.

Theodulia, p. 256, &c.

To theſe Mr. *Tombs* adds; '1. That the Papiſts a-'dore not the Bread at putting it into their Mouths, 'but at the Elevation. It being inconſiſtent with their 'Principles, to worſhip that which is not above them. '2. That the Worſhip of God not directed to a 'Creature, but before it, as an occaſional Object of 'adoration to God, is not Idolatry. 3. That yet in the 'Church of *England* the Elements are not occaſio-'nally ſo, but the Benefits of Chriſt in the Lord's Sup-'per. And 4. Kneeling is not to the Bread, but as the 'ſignification of an humble and grateful mind; as he ſhews from the Rubrick.

V. T. D. Jerubbaal, p. 41. & Mr. Croſton's Anſw. p. 28. V. Ames Freſh Suit, c. 4. § 4. p. 382. Perkins Caſes.

5. Thoſe

Fifthly, Thoſe that do account it inconvenient, yet account it not to be unlawful. Thus Mr. *Cartwright*; 'Kneeling in receiving the Sacrament, being 'incommodious in its own nature, and made far more 'incommodious by Popiſh Superſtition, is not there- 'fore ſo to be rejected, that we ſhould abſtain from 'the Sacrament (if we cannot otherwiſe be partakers 'of it) becauſe the thing is not in its own nature un- 'lawful. So it's ſaid of the old Non-conformiſts; *Kneeling at the Sacrament was diſliked by all, but yet thought tolerable, and that it might be ſubmitted to by ſome of the moſt Learned.*

Evang. Harm. on *Luk.* 22. v. 14, &c. Second Reply, *p.* 262.

Troughton's Apol. *p.* 90.

From all which we may conclude with Mr. *Vines*, that the Poſture being a circumſtance of Action, as well as the Time and Place, *is not of the Free-hold of the Ordinance*; and with Mr. *Baxter*, that thoſe that think they muſt not receive kneeling, *think erroneouſly.*

On the Sacrament, *p.* 102.

Sacril. deſert. *p.* 19.

As for ſtanding up at the Creed, *&c.* Mr. *Baxter* ſaith, his judgment is for it, *where it is required, and where not doing it would be diviſive and ſcandalous.* Nay elſewhere he ſaith, that *'tis a convenient praiſing Geſture*, &c.

Chriſt. Direct. *p.* 858. Sacril. deſert. *p.* 96.

Thus I have conſidered the moſt material Points, in which the Lay-Members of the Church of *England* are concern'd, and ſhew'd that the lawfulneſs of the things injoined upon ſuch, is declared and juſtified by the Suffrage and Judgment of as eminent Non-conformiſts as have lived in the ſeveral Ages ſince that unhappy Controverſy was firſt ſet on foot amongſt us. And now what remains, but that every one concerned, ſet himſelf ſeriouſly and impartially to conſider it; and it becomes ſuch ſo to do, when they go againſt the ſtream of the moſt experienced Writers of their own Party, who might pretend to underſtand the Caſe as well, if not better, than any that were converſant in it. It becomes ſuch, 'when they bury that under

'the condemnation of false Worship, which the Lord,
Ball's Tryal, Epistle to Reader. 'the Author of all Truth, doth allow in his Service.
'When they forsake the Prayers of the Congregati-
'on, and depart from the Table of the Lord, and
'break off Society and Communion with the Churches
'of Christ, &c. when they expose Religion to Con-
'tempt, and the Truth of God to Reproach, by the
'Rents and Divisions in the Church; as Mr. *Ball* doth
represent it.

Defence, p. 17. 52. It becomes them, *when our Division gratifieth the Papists, and greatly hazardeth the Protestant Religion, and by it we may lose all which the several Parties contend about*, as Mr. *Baxter* hath proved.

It becomes them, when the Church of *England* is the Bulwark of the Protestant Religion amongst us at Home, and that according to the noted saying of Mr. *Egerton*, *The withdrawing totally from it, would more effectually introduce Popery, than all the Works of* Bellarmine.

Brinsley's Healing of Israel's Breaches, p. 62. It becomes them, when this is the Bulwark of it abroad, and 'all the Reformed Churches in the World
'have a Venture in this Bottom, which if compar'd to
'a Fleet, the Church of *England* must be acknowledg-
'ed to be the Admiral. And if it go ill with this
'Church, so as that miscarry, there is none of the
'Churches of Christ this day under Heaven, but are
'like to feel it; as Mr. *Brinsley* discourses.

Lastly, It becomes them, when Divisions and Separations draw down the Displeasure of God, and lay us open to his Judgments. Therefore Dr. *Bryan*, after he hath largely insisted upon the Argument, and the present Case amongst us, doth thus apply himself; 'O
'that I could prevail with you, to lay sadly to heart
'the greatness of the Sin of Divisions, and grie-
'vousness of the Punishment threatned against it,
'and

Dwelling with God, Serm. 6. p. 313, 314.

'and hath been executed for it; and that the Leaders 'and Encouragers of private Christians to make this 'sinful Separation, would read oft, and meditate upon 'St. *Jude's* Epistle to *vers.* 20. and that the Multitudes 'that are willing to be led by them, would follow the 'prescription of the means here to preserve or recover 'themselves from this Seduction, *vers.* 20, 21. And that 'both would leave off their reviling the Government 'Ecclesiastical, and the Ministers that conform, and 'submissively behave themselves by the Example of '*Michael*, &c.

I shall conclude the whole with the peaceable and pious Advice of Mr. *Baines*; 'Let every Man walk 'within the compass of his Calling. Whatsoever lieth 'not in us to reform, it shall be our Zeal and Piety to 'tolerate, and with Patience to forbear, especially in 'things of this nature, which concern not so much the 'outward Communion with God or Man, essentially 'required in a visible state, as the due ordering of 'Business in the said Communion, wherein there be 'many Superfluities and Defects, *salvâ tamen Ecclesiâ*; 'yea, and such a Church notwithstanding, as wherein 'the best and truest Members (Circumstances consi-'dered) may have more cause to rejoice than to 'grieve.

On the *Ephes.* c. 2. *p.* 297, 298.

FINIS.